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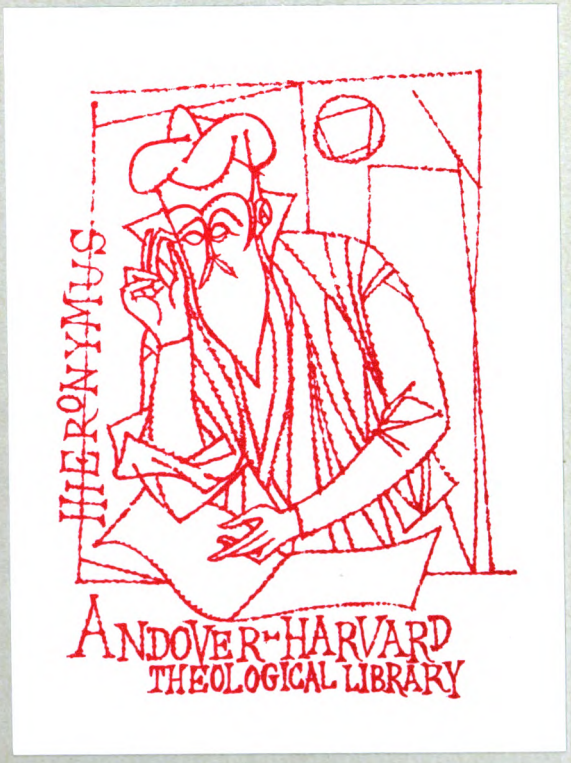

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THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1861.

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THE

Missionary Herald.

VOL. LVII. JANUARY, 1861. No. 1.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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The Corresponding Secretaries of the Board are Rev. RUFUS ANDERSON, Rev. SELAH B. TREAT, and Rev. GEORGE W. WOOD. Letters relating to the Missions and General Concerns of the Board, may be addressed

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Missionary House, 33 Pemberton Square, Boston.

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JAMES M. GORDON, *Treasurer of the A. B. C. F. M.*
Missionary House, 33 Pemberton Square, Boston.

Letters relating to the Missionary Herald, Journal of Missions and Youth's Dayspring, and remittances for them, should be addressed
AUGUSTUS DURANT, *Missionary House, 33 Pemberton Square, Boston.*

The following arrangement has been made in the system of General Agencies by the Prudential Committee, with a view to greater efficiency in the organizations for raising funds.

Districts.	District Secretaries.
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SOUTHERN NEW ENGLAND: Massachusetts, Connecticut and Rhode Island,	
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CINCINNATI: Southern Ohio and Southern Indiana,	In charge of Mr. MCLEOD.
MICHIGAN, NORTHERN INDIANA, AND NORTHERN OHIO:	Rev. S. G. CLARK, Brooklyn, Cuyahoga Co., Ohio.
NORTH-WESTERN DISTRICT: Missouri, Illinois, Iowa, Minnesota, and Wisconsin,	Rev. CALVIN CLARK, Chicago, Ill.

NOTICE TO COLLECTORS AND DONORS.

The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it. (See last page of Cover.)

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LVII. JANUARY, 1861. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

DURING the past year, intelligence has been received of the death of only two of the more than three hundred and seventy missionary laborers of the Board—Mrs. Wood, of Satara, and Mr. Thompson, of the Nestorian mission; the latter, after a residence of only a few weeks in the field to which he had gone, with high purposes and animating hopes.

Twelve males and fourteen females have left their native land for the first time, to connect themselves with the missions; two clergymen, with their wives, who were formerly missionaries, but whose connection with the Board had ceased, have again, with recovered health, given themselves to the work and gone abroad; and four males and five females, who were in the United States, have returned to their fields. In most of the missions the work has been carried forward with ordinary prosperity and encouragement. The terrible events which have transpired in Syria have not interrupted promising efforts to so great an extent as might have been expected, and it may be hoped, will be overruled, in the end, for the furtherance of the gospel there; while, thus far, other portions of the Turkish empire have not been seriously disturbed. What may be the present circumstances of brethren at Shanghai, in connection with the movements of "insurgents," cannot be known; but it does not appear that they are likely to be seriously endangered, and the success of the insurgents in all that region, and the whole empire, would probably open wider and more promising doors than have ever yet been opened before them. India, a few years since so disturbed, presents now, perhaps, a more hopeful aspect to the church of Christ than ever before.

More than 1,000 persons have been added to the mission churches within the year, by profession of their faith in Christ, some new houses of worship have been built, and native pastors have been newly ordained. There is, in some fields, visible progress towards a self-sustaining Christianity, though this progress may be slow. There are now connected with the missions, 25

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native pastors, 91 others reported as native preachers, and 104 native catechists who are also, virtually, preachers of the gospel. Eleven seminaries and thirteen boarding-schools are educating young men to be more effective preachers, teachers and helpers, and young women to be fitting companions for them; while near 350 common schools, with about 10,000 pupils, are bringing forward those who may be fit subjects for the advantages of these higher institutions.

Looking back upon the first half century of the Board's history, which has now closed—while humbled and penitent as we consider how little the many Christians co-operating with the Board have been found ready to do in this work, though the providence and the grace of God have ministered so much encouragement, in all the field and in all the years which we review—it cannot but excite emotions of deep gratitude and call forth fervent praise, as we remember that this Board has been enabled to send out, in all, from the United States, more than twelve hundred male and female laborers, and has established some twenty-six missions, which are still exerting their influence for good, though not now all connected with the Board; that "in these missions, churches to the number of one hundred and sixty-two have been gathered, with a present membership of more than twenty thousand, and with a membership from the beginning of not less than fifty-five thousand, averaging more than a thousand for every year;" that "as many as one hundred and seventy-five thousand must have been in the mission schools since the commencement of the enterprise, while some thousands of these have enjoyed the advantages of the seminaries and boarding-schools;" and that the number of pages issued by mission presses from the beginning, cannot fall much short of one thousand and five hundred millions, mostly in languages which had previously contained little or nothing of a truly Christian literature, several of which, indeed, were first reduced to a written form by the missionaries.

And now, fields "white already to harvest" are before us; the signs of the times, and the "more sure word of prophecy," encourage us to expect "greater things than these" in the not distant future; and, in the language of a resolution adopted by the Board at its late annual meeting, "The honor of our ascended Lord imperatively requires that we 'go forward,' seeing that he has opened the world so widely to his people, and placed in their hands such multiplied facilities for speedy and efficient action, and given them the silver and the gold for this very end, that now at length, when this nineteenth century is waning to its close, his people should go forth, and proclaim the acceptable year of the Lord in all the world."

AFRICA.

GABOON.

BARAKA. — William Walker, Albert Bushnell, Ira M. Preston, Jacob Best, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Lucinda J. Bushnell, Mrs. Jane E. Preston, Mrs. Gertrude Best; Miss Jane A. Van Allen, *Teacher*.—One native helper.

NENGENENGE.—Monis L. St. John, M. D., Walter H. Clark, *Missionaries*; Mrs. Sarah Ann St. John.—One native helper.

In this country.—Epaminondas J. Pierce, Andrew D. Jack, *Missionaries*; Mrs. Mary E. Jack.

Messrs. St. John and Clark, with Mrs. St. John, reached Baraka on the 27th of January. Mr. and Mrs. Walker sailed on the 1st of August on their return to the Gaboon. During the first part of the year, the missionaries suffered from

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sickness, but during the latter part they have been generally well. Those newly arrived have enjoyed good health.

The hopes of the missionaries are still directed towards the interior. The church now consists of fifteen members. One new member was added at each of the six communion seasons in 1859. In the boys' school there have been about thirty scholars. In some cases the improvement has been very good, but trade draws away the young men before they have advanced far in their studies. The girls' boarding school, taught by Miss Van Allen, has averaged twelve pupils. Their progress has been encouraging. With reference to the future prosecution of their work, the missionaries deeply feel the need of more native agency. Recent attempts to enlist young men in the meetings for prayer and exhortation, have been attended with encouraging success. The French "emigrant trade" seems likely to come to an end soon in the region of the Gaboon, and in some other respects also, the prospects of the mission may be considered as somewhat improved.

ZULUS.

MAPUMULO. — Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—Aldin Grout, *Missionary*; Mrs. Charlotte B. Grout.

ESIDUMBINI. — Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI. — Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA. — William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*; Mrs. Caroline Döhne.

AMANZIMTOTE. — Silas McKinney, *Missionary*; Mrs. Fanny M. McKinney.—Two native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AHMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFAFA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTWALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

OUT-STATIONS. — *Ilovo, Inungwani, Imbululu, Umakuta, Umnini, Unonoti.*

Station not known.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

On the way to the mission —Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

In this country.—Daniel Lindley, David Rood, *Missionaries*; Mrs. Lucy A. Lindley, Mrs. Alvira V. Rood.

Mr. and Mrs. Robbins reached this field in December, 1859; Mr. and Mrs. Bridgman sailed in October last, to join the mission; and Mr. and Mrs. Rood, with the approval of the Prudential Committee, are now on a visit to the United States. In their annual report, recently received, the missionaries say: "We see every year, new indications of progress. During the past year, two new chapels have been erected, one at Ahmahlongwa and the other at Ifumi, both brick buildings, substantial and commodious. The station people are every year improving. They are gaining in intelligence; they wear more and better articles of clothing, and are assuming more and more the appearance of civilized men and women. Light is extending, and the truth is gradually working its way, like leaven, among the Zulus of Natal. A new church has been organized at Mapumulo; another, it is expected, will soon be formed at Ahmahlongwa. Additions have been made to some of the older churches,—two at Umsunduzi, two at Inanda, nine at Umvoti, three at Ifumi, and seven at Umtwalumi."

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Another persecution, in the form of legal prosecution, has been impending over Dr. King, at Athens, the past year, so that he has been unable to visit his native land, as proposed a year ago, without a misapprehension of his motives. Meanwhile, continuing his various labors, he has been completing his preparations for making a very valuable addition to the religious literature of the Greek people.

During the year last reported, he distributed between eight and nine hundred copies of the Scriptures.

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EUROPEAN TURKEY AND WESTERN ASIA.

It has been already announced in the Herald, that the Northern Armenian mission has been divided into two, Eastern and Western, and that the Assyria mission has been connected with the former. The Western Armenian will hereafter be known as the "Mission to Western Turkey;" the Eastern Armenian and the Assyria missions, forming one, will be the "Mission to Eastern Turkey;" and the Southern Armenian will be the "Mission to Central Turkey." South of that is the Syria mission, and east of all is the Nestorian.

WESTERN TURKEY.

CONSTANTINOPLE.—William Goodell, D. D., H. G. O. Dwight, D. D., William G. Schauffler, D. D., Elias Riggs, D. D., Edwin E. Bliss, I. F. Pettibone, George F. Herrick, George W. Dunmore, *Missionaries;* George Washburn, *Mission Treasurer;* Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Mary G. Schauffler, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Henrietta Washburn: Miss Maria A. West, and Miss Sarah E. West, *Teachers.*—One pastor, supported wholly by his people, two licensed preachers, six teachers, and sixteen other native helpers.

SMYRNA.—Daniel Ladd, Edward M. Dodd, *Missionaries;* Mrs. Charlotte H. Ladd, Mrs. Lydia B. Dodd.—One preacher, one teacher, and two other helpers.

BAGHCHEJUK.—Justin W Parsons, Joseph K. Greene, *Missionaries;* Mrs. Catharine Parsons, Mrs. Elizabeth A. Greene. — One preacher, and one teacher.

TOCAT.—Henry J. Van Lennep, *Missionary:* Mrs. Emily F. Van Lennep.—One preacher, one teacher, and one other helper.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries;* Henry S. West, *Missionary Physician;* Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West.—One preacher, one teacher, and one other helper.

CESAREA.—Wilson A. Farnsworth, *Missionary;* Mrs. Caroline E. Farnsworth.—One preacher, two teachers, and one other helper.

YOZGAT. — Jasper N. Ball, *Missionary;* Mrs. Caroline N. Ball. — One teacher, and one other helper.

MARSOVAN.—Julius Y. Leonard, *Missionary;* Mrs. Amelia A. Leonard.—One native preacher.

ADRIANOPLE.—Charles F. Morse, Oliver Crane, *Missionaries;* Mrs. Eliza D. Morse, Mrs. Marion D. Crane.—One preacher, and two helpers.

PHILIPPOPOLIS.—William W. Meriam, James F. Clarke, *Missionaries;* Mrs. Susan Meriam, Mrs. Isabella G. Clarke.—One helper.

ESKI ZAGRA.—Theodore L. Byington, William F. Arms, *Missionaries;* Mrs. Margaret E. Byington, Mrs. Emily M. Arms.—One helper.

In this country.—Josiah Peabody, Fayette Jewett, M. D., William Clark, William Hutchison, *Missionaries;* Mrs. Susan Dunmore, Mrs. Mary L. Peabody, Mrs. Mary Ann Jewett, Mrs. Elizabeth W. Clark, and Mrs. Foresta G. Hutchison.

OUT-STATIONS.—CONSTANTINOPLE. *Broosa*, one pastor, one teacher, and one helper. *Bilijuk*, one preacher, and one teacher. *Yeni Shekir*, one preacher. *Rodosto*, one preacher, one teacher, and one helper.—SMYRNA. *Thyatira*, one preacher.—BAGHCHEJUK. *Nicomedia*, one preacher, and one teacher. *Ada-bazar*, one preacher, and one teacher. *Orajuk*, one helper. *Koord-beleng*, one helper. *Tamluk*, one helper.—TOCAT. *Amasia*, one helper. *Zile*, one helper.—SIVAS. *Divrik*, one helper. *Sinjan, Gurun, and Zara*, vacant.—CESAREA. *Sungurlou*, one helper. *Everek*, one helper. *Germir*, one helper, and one teacher. *Monjasoon*, one helper. *Evkere*, one helper. *Nigdeh*, one helper.

Dr. Hamlin has resigned his connection with the Board, to take charge of a new Protestant college to be founded at Constantinople. Miss Tenny, formerly of Tocat, is now Mrs. Hamlin. Mr. and Mrs. Peabody, after an absence of nineteen years, are on a visit to their native land. Mr. Benjamin Parsons and wife have been compelled, by failure of Mrs. Parsons's health, to leave the field, and to take a release from their connection with the Board. Mr. and Mrs. Plumer have also been released, in consequence of the failure of her health. Miss Maria A. West has returned to Constantinople, and Messrs. Crane, Arms and Livingston, with their wives, have joined the mission. Mr. and Mrs. Crane were formerly in Turkey, from 1849 to 1854.

The branch of the mission among the Bulgarians of European Turkey, with three stations, is opening a most promising field for future labors, comparatively safe from the outbreaks of Turkish fanaticism, owing to the great predominance of numbers in the Christian population. The Bulgarians are struggling to be freed from their ecclesiastical thraldom to the Greek church. The welcome they give to Protestant aid is not from a sense of spiritual want, but from a desire for civil, intellectual and social elevation. They eagerly receive the Scriptures. The religious movement among the Moslems has had a marked development the past year. Doors of entrance to this people have been opening, more or less, in many places besides Constantinople, among which are, Philippopolis, Smyrna, Yozgat, Cesarea and Diarbekir. Six Moslem converts were baptized at the capital, one of them an

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Imam of 70 years. The converts, however, are as yet mostly Armenians. There are 20 churches, with a membership numbering 518, of whom 83 were received the past year. Nearly 800 children are in the free schools; the seminary has 44 scholars, and the female boarding-school 24. Nearly 12,000,000 pages were printed in different languages during the year. Dr. Goodell is revising the Old Testament for the Armenians, who read the Turkish language with their national alphabet; and Dr. Schauffler is now devoting himself mainly to preparing this version of the Scriptures for Mohammedan readers. Other books are being prepared in Armenian and Armeno-Turkish.

CENTRAL TURKEY.

AINTAB.—Benjamin Schneider, D. D., Jackson G. Coffing, *Missionaries;* Mrs. Susan M. Schneider, Mrs. Josephine L. Coffing, Miss Myra A. Proctor.—One native pastor, seven teachers, and seven other helpers.

MARASH.—George H. White, Alvan B. Goodale, M. D., *Missionaries;* Mrs. Joanna F. White, Mrs. Mary E. Goodale.—One native pastor, and three teachers.

OORFA.—George B. Nutting, *Missionary;* Mrs. Susan A. Nutting.—One teacher, and one other helper.

ALEPPO.—(Vacant.)—One native preacher, and one teacher.

ANTIOCH.—Philander O. Powers, Homer B. Morgan, *Missionaries:* Mrs. Sarah L. Powers, Mrs. Susan H. Morgan.—One helper.

Station not known.—Zenas Goss.

In this country.—Andrew T. Pratt, M. D., George A. Perkins, *Missionaries;* Mrs. Sarah F. Pratt, Mrs. Sarah E. Perkins.

OUT-STATIONS.—*Birijik*, one teacher, and one other helper. *Orool*, one helper. *Ehmesh*, one helper. *Kilis*, one preacher, one teacher, and one other helper. *Adana*, one native pastor. *Bitias*, one teacher, and one other helper. *Haji Habebli*, one helper. *Kepse*, one helper. *Kessab and vicinity*, five teachers, and five other helpers. *Albistan*, one helper. *Yarpus*, one helper. *Adiaman*, one teacher, and one other helper. *Severek*, one teacher, and one other helper.

Mr. Beebee has been obliged, by the state of his health, to relinquish the missionary work, and has been released from his connection with the Board. Mr. and Mrs. Perkins and Mrs. Pratt are still detained by ill health, and Dr. Pratt is also on a visit of a few months to his native land. Rev. Alvan B. Goodale, M. D., and wife, and Rev. Zenas Goss, sailed in February to join this mission.

The progress of the work of grace has been signal in this field. Twelve churches, eight of them only six years old, contain almost 600 members, having received 107 the past year. The schools number 1,365 pupils. No mission has been more favored with native laborers of the Apostolic spirit. Private, unlearned church-members have done much to spread the knowledge of the gospel. The churches are being gradually supplied with native pastors, and there are "schools of the prophets" at Aintab and Marash. A girls' boarding-school is coming into existence at Aintab. The average Sabbath congregation at Aintab is 900, and the Sabbath school, composed of men, women and children, has risen to above 1,600. At Marash, where, only eight or nine years ago, native helpers were imprisoned, and Dr. Schneider was forbidden by the Pasha to preach, the congregations on special occasions have been from 1,400 to 1,600; and this in a stone church, built entirely by their own efforts. At Kessab, where a missionary has had a residence of only a few months the last season, there is a church of sixty-one members, and they, with aid from their fellow-townsmen, have completed a meeting-house that will hold one thousand persons, and this number has been counted within its walls. Home Missionary Societies have been formed at Aintab and Marash, called by a native name signifying "Soul-loving." Within the bounds of this mission, also, there is a movement among the Moslems.

EASTERN TURKEY.

MOSUL.—Henri B. Haskell, M. D., *Missionary Physician;* Mrs. Sarah J. Haskell.—Three native preachers, and one native helper.

DIARBEKIR.—Augustus Walker, *Missionary;* David H. Nutting, M. D. *Missionary Physician;* Mrs. Eliza M. Walker, Mrs. Mary E. Nutting.—One native preacher, and two native helpers.

MARDIN.—One native preacher, and one native helper.

BITLIS.—George C. Knapp, Lysander T. Burbank, *Missionaries;* Mrs. Alzina M. Knapp, Mrs. Sarah S. Burbank.—One native preacher, and one native helper.

ERZROOM.—Tillman C. Trowbridge, *Missionary.*—One preacher, one teacher, and one other helper.

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ARABKIR.—Sanford Richardson, George A. Pollard, *Missionaries*; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—One preacher, four teachers, and one other helper.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline E. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum.—One preacher, two teachers, and one other helper.

In this country.—W. F. Williams, Dwight W. Marsh, *Missionaries*; Mrs. Lucy C. Lobdell.

OUT-STATIONS.—*Nahrwan*, one helper; *Mar Ahha*, one preacher, and one helper; *Shakh*, one preacher; *Hinee*, one preacher, and one helper; *Cutterbul*, one preacher; *Chernook*, one helper; *Hasro*, one helper; *Kulleth*, one helper.

Connected with ERZROOM.—*Trezibond*, one pastor, one teacher, and one helper. *Khanoos*, one pastor, and one teacher.——Connected with ARABKIR.—*Mashkir*, one preacher. *Maden*, one preacher. *Shapik*, one preacher. *Agn, city*, one helper. *Agn, village*, one helper. *Vank, village*, one helper. *Malatia*, one helper. *Erzingan*, two helpers. *Dsak*.——Connected with KHARPOOT.—*Palu*, one helper, and one teacher. *Bizmushen*, *Chomkoush*, *Hoghi*, *Hueli*, one helper each; and *Hodakegh*, *Habusi*, *Ichme*, *Shukhaji*, and *Sursuri*, one teacher each. *Mezereh*, vacant.

This mission, it will be seen, is constituted of what was the Assyria mission, with three stations formerly connected with the Northern Armenian mission. Mr. and Mrs. Burbank sailed in August, and are probably now at the station to which they were assigned.

Diarbekir is one of the most prospered of the missionary stations in the east. It has a church of seventy-three members, and Protestants are a recognized power among the people. In other districts there is an increased disposition to listen to gospel truth. Even Koords at times give interested attention, and Moslems allow the divine claims of the Messiah to be discussed in their presence. But the results of missionary labor are seen more in the general change of public sentiment and in the increase of knowledge, than in a large number of converts or even of nominal Protestants. Mardin is an important post, but the great heat at Mosul seems to render it improper to reside there during summer. The three stations heretofore connected with the Northern Armenian mission, Erzroom, Arabkir and Kharpoot, present an important and encouraging field. There are connected with these stations 22 outstations; 8 churches, with 154 members; 24 free schools, with 628 pupils; and a training school for native pastors and helpers at Kharpoot, with 19 pupils, which is doing a good work.

SYRIA.

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., *Missionaries*; George C. Hurter, *Printer*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck, Mrs. Elizabeth Hurter.—Three native teachers, and one helper.

ABEIH.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.—Two teachers in the seminary, one of them a preacher.

SUK EL GHURB.—Daniel Bliss, *Missionary*; Mrs. Abby Maria Bliss; Miss Amelia C. Temple, Miss Adelaide L. Mason, *Teachers of the Female Boarding School*.—Six teachers in connection with this station and Abeih.

SIDON.—J. Edwards Ford, *Missionary*; Mrs. Mary E. Ford.—Three native preachers, and five teachers.

HASBEIYA.—One preacher, and two helpers.

DEIR EL KOMR.—Six teachers, and one other helper.

TRIPOLI.—Henry Harris Jessup, J. Lorenzo Lyons, *Missionaries*; Mrs. Caroline Jessup, Mrs. Catharine N. Lyons.—Two teachers, and one other native helper.

HOMS.—David M. Wilson, *Missionary*; Mrs. Emeline Wilson.—One helper.

OUT-STATIONS.—*Aramun*, *Alma*, *Cana*, *Rasheiya*, *Ibl*, *Ain Zehalty*, *Kheiyam*, *Gharzoos*, *Port of Tripoli*.

In this country.—William W. Eddy, William Bird, *Missionaries*; Mrs. Hannah M. Eddy, Mrs. Sarah F. Bird.

The mission in Syria has been interrupted by a civil war of unexampled barbarity, the appalling facts of which are too well known to need recapitulation here. One of the stations, Deir el Komr, has been nearly blotted from existence, and those portions of the mountain where the Protestant doctrines and influence most prevailed, in the regions of Hasbeiya and Rasheiya, have been desolated with fire and sword. Many thousands of homeless widows and fatherless children, who a few months ago were living comfortably in the villages of Lebanon, are now dependent on charity for shelter, clothing and food. But the missionaries and their families have hitherto remained unharmed, protected by the respect of the Druzes and by a kind Providence. The great achievement of the mission, the past year, has been the publication of the Arabic New Testament, in the version commenced by Dr. Smith and completed by Dr. Van Dyck. The schools and other operations were

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much as heretofore, until some of them were broken up by the war. Messrs. Bird and Eddy, with their wives, are on a visit to the United States, in consequence of ill health. Mr. and Mrs. Benton, though not connected with the mission, still remain at B'hamdun. Miss Mason has joined the mission within the year.

NESTORIANS.

OROOMIAH.—George W. Coan, *Missionary;* Edward Breath, *Printer;* Mrs. Sarah P. Coan, Mrs. Sarah A. Breath, Mrs. Esther E. Thompson; Miss Mary S. Rice, Miss Aura J. Beach, *Teachers.*—Four native preachers.

SEIR.—Joseph G. Cochran, John H. Shedd, *Missionaries;* Mrs. Deborah P. Cochran, Mrs. Sarah J. Shedd; Miss Harriet Newell Crawford, *Teacher.*—Four native preachers, three of them being also teachers.

GAWAR.—Thomas L. Ambrose, *Missionary;* two native preachers.

On the way to the mission.—Samuel A. Rhea, (returning to his field,) Benjamin Labaree, Jr., Henry N. Cobb, *Missionaries;* Frank N. H. Young, M. D., *Missionary Physician;* Mrs. Sarah Jane Rhea, Mrs. Elizabeth W. Labaree, Mrs. Matilda E. Cobb.

In this country.—Justin Perkins, D. D., Austin H. Wright, M. D., *Missionaries;* Mrs. Charlotte B. Perkins, Mrs. Catharine M. Wright; Miss Fidelia Fisk, *Teacher.*

OUT-STATIONS.—*Ada,* one native preacher, one catechist, and four teachers. *Aliabad,* one native preacher, who is also a teacher. *Alkai,* one native preacher, who is also a teacher. *Alwaj,* one native preacher, who is also a teacher. *Armoot aghaj,* one native preacher, who is also a teacher. *Anhar,* one native preacher, and one teacher. *Ardeshai,* one native preacher, and four teachers. *Charbash,* one native preacher, and two teachers. *Cowsy,* one native preacher, and two teachers. *Degala,* one native preacher, and six teachers. *Dizza Takka,* one native preacher, and two teachers. *Gavalan,* one native preacher, himself a teacher, and one other teacher. *Geog Tapa,* one native preacher, and nine teachers. *Kara aghaj,* one native preacher, who is also a teacher. *Karajaloo,* one native preacher, and two teachers. *Mar Sergis,* one native preacher, who is also a teacher. *Nasee,* one native preacher, who is also a teacher. *Oolah, Salmas,* one native preacher, and one teacher. *Saralan,* one native preacher, and one teacher. *Saatloo,* one native preacher, who is also a teacher. *Sheerabad,* one native preacher, and two teachers. *Supergan,* one native preacher, and three teachers. *Takka,* one native preacher, and one teacher. *Wizier awa,* one native preacher, and two teachers. *Yengaja,* one native preacher, and two teachers. *District of Suldus,* two native preachers, one of whom is also a teacher. *District of Tergawer,* three native preachers, two of whom are teachers, and four other teachers. *District of Ishtasin,* one native preacher, who is also a teacher. *District of Tekhoma,* two native preachers, who are also teachers, and one other teacher. *Amadia,* two native preachers, who are also teachers. There are, also, three native preachers, who are superintendents of village schools.

Besides the persons mentioned as on their way to the mission, Rev. Amherst L. Thompson and wife, Miss Beach and Miss Crawford, were sent out during the year. It was thought that the time had come for a more decisive movement among the Nestorians, and just at this juncture the requisite number of young ministers for such a work came forward with a desire to be sent to that field. This was the more observable, as several of the older laborers in the field were needing a furlough for recruiting their wasted energies. The Committee gladly sent them forth, and hope it is the last considerable reinforcement that will be needed for this field. Mr. Thompson, as noticed in the Herald for December, has already ceased from earthly labors.

Scattered over plain and mountains, there is a native force of forty-eight preachers. The male seminary has fifty pupils, and the female seminary thirty. Sixty-eight village schools contain fourteen hundred pupils; about five hundred of them females. The press, under the efficient care of Mr. Breath, sent forth 700,000 pages during the year. More than three hundred Nestorians are recognized by the mission as church members. And even in Persia, Moslems have been drawn to the gospel by the true light which shines among them through the mission. It is an interesting fact, that members of the mission have, the past year, participated in some services connected with the ordination of young men to the work of the ministry; feeling that they "could not do less than aid the bishop, good old Mar Elias, on the occasion, especially as the young men had received their training from them, and the bishop desired them to conduct the examination, and give the charge." Dr. and Mrs. Wright have found it necessary, on account of ill health, to come to the United States.

SOUTHERN ASIA.

MAHRATTAS.

BOMBAY.—Charles Harding, *Missionary;* Mrs. Julia M. Harding.—One native pastor, one native helper.

AHMEDNUGGUR.—Henry Ballantine, *Missionary;* Mrs. Elizabeth D. Ballantine, Miss Cynthia Farrar.—Two native pastors, three out-stations, and thirteen native-helpers.

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SEROOR.—Lemuel Bissell, *Missionary*; Mrs. Mary E. Bissell.—One native pastor, three out-stations, and six native helpers.

RAHURI.—Amos Abbott, *Missionary*; Mrs. Anstice W. Abbott.—Four out-stations, and five native helpers.

KHOKAR.—William P. Barker, *Missionary*; Mrs. Lucelia T. Barker.—Seven out-stations, and fourteen native helpers.

WADALE.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—One native preacher, ten out-stations, and eleven native helpers.

KOLGAUM.—Samuel C. Dean, *Missionary*; Mrs. Augusta E. Dean.—One out-station, and four native helpers.

SATARA.—William Wood, *Missionary*.—Two native helpers.

MALCOLM PETH.—Mrs. Mary L. Graves.

In this country.—Sendol B. Munger, Allen Hazen, *Missionaries*; Mrs. Martha B. Hazen.

The Bombay, Ahmednuggur and Satara missions have been reunited, and resume the old name of 'Mahratta Mission.' The mission has been called to mourn the sudden decease of Mrs. Wood. The native pastor Ramkrishnapunt has been removed from the second church in Ahmednuggur, and installed as pastor of the first church in Bombay. Vishnu Karmarkar has taken his place at Ahmednuggur. The church at Seroor has also received a native pastor, Sidoba, who had been preaching there four years as a licentiate. Mr. Ballantine is training a small theological class. The Ahmednuggur field has an admirable division of labors, and the churches and converts are chiefly here. The 13 churches in the mission received 69 converts during the year, and contain almost 400 members. There are 56 native helpers, besides four pastors and one licentiate. Important decisions have been made by government officers in regard to caste in schools, and the use of public water tanks by native Christians, which go far to establish the civil and social rights of converts.

CEYLON.

BATTICOTTA.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—One licensed preacher, four catechists, four other helpers, and seven school teachers.

TILLIPALLY.—Three catechists, and five school teachers.

PANDITERIPO.—James Quick, *Missionary*; Mrs. Maria E. Quick.—Three catechists, and six school teachers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, two male and two female teachers for boarding-school, three other helpers, and five male and two female school teachers.

MANEPY.—Eurotas P. Hastings, *Missionary*; Mrs. Anna Hastings.—Four catechists, two other helpers, and four school teachers.

CHAVAGACHERRY.—In charge of Mr. Hastings.—One native pastor, two catechists, two other helpers, and two school teachers.

OODOOPITTY.—In charge of Mr. Spaulding.—Three catechists, one other helper, and three school teachers.

In this country.—Benjamin C. Meigs, William W. Howland, Nathan Lord, M. D., *Missionaries*; Mrs. Sarah M. Meigs, Mrs. Susan R. Howland, Mrs. Laura W. Lord.

On the way home.—Milan H. Hitchcock, *Missionary*; Mrs. Lucy H. Hitchcock.

On their way to the mission.—Rev. Nathan Ward, M. D., Rev. John C. Smith, Rev. James A. Bates, *Missionaries*; Mrs. Ward, Mrs. Mary Smith, Mrs. Sarah A. Bates.

OUT-STATIONS.—*Karadive*, one native pastor, and two teachers. *Pungertive*, one catechist, and two teachers. *Usan*, one catechist, and two teachers. *Varany*, one catechist, and one teacher. *Atchuvaly*, one catechist, and one teacher. *Valany*, one native pastor, and three teachers, sustained by Jaffna Native Evangelical Society. *Narantany*, one catechist, and one teacher.

The persons mentioned as "on their way" sailed from Boston, October 30, to reinforce this mission. All except Mr. and Mrs. Bates have been previously connected with it. Dr. Green, now in this country, has been transferred to the Madura mission. Mr. and Mrs. Hitchcock, constrained by ill health to retire from the field, have sailed for the United States.

Three of the nine churches of the mission have native pastors, and these churches are among the most flourishing. Two of the native helpers are formally licensed preachers, and 25 are licensed informally. Forty-six were received into the churches the last year, and the membership is now 457. The 47 village schools have more than 1,700 pupils, but suffer from incompetent teachers. The training school contains 20 pupils, and the Oodooville female boarding school, 39. Both are prosperous. Two colporters have been employed, and 1,025 volumes sold. The mission has passed and is passing through trials, but is coming out of them like gold tried in the fire.

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MADRAS.

CHINTADREPETTAH. — Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.—Two catechists, and seven teachers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One ordained native preacher, and four teachers.

BLACKTOWN. — The printing establishment is within the walled city.

Rev. S. Winifred, formerly native pastor of a church in the Madura District, continues to act as pastor of the church at Royapuram. To the church at Chintadrepettah, under the immediate care of Mr. Winslow, nine have been added, making the whole number of members sixty. The Royapuram church contains fourteen members, of whom two were received during the last year.

Nine free schools contain 335 male and 75 female pupils. The grammar school has 197 pupils. The printing establishment, one of the best in India, has a very competent printer, and is doing good service. The printing in all languages, within the year, was 22,630,970 pages.

MADURA.

MADURA.—John Rendall, *Missionary*; Mrs. Jane B. Rendall; Miss Sarah W. Ashley, *Teacher*.—One native pastor, nine catechists, six readers, seven schoolmasters, two schoolmistresses.

DINDIGUL.—In charge of Mr. White.—One native pastor, six catechists, six readers, five schoolmasters, five schoolmistresses.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—Eight catechists, one reader, two schoolmasters, four schoolmistresses.

TIRUPUVANUM.—Edward Chester, *Missionary*: Mrs. Sophia Chester.—Four catechists, seven schoolmasters.

MANDAHASALIE.—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Three pastors, fourteen catechists, seventeen readers, ten schoolmasters, four schoolmistresses.

MALUR.—Thomas S. Burnell, *Missionary*: Mrs. Martha Burnell.—Five catechists, one reader, six schoolmasters.

PERIACULUM.—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—One native pastor, twelve catechists, six readers, ten schoolmasters, one schoolmistress.

BATTALAGUNDU.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Seven catechists, one reader, four schoolmasters, one schoolmistress.

PATIANUR.—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.—Two catechists, two readers, one schoolmaster, one schoolmistress.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers; all in the seminary.

SIVAGUNGA.—In charge of Mr. Capron.—Three catechists, one reader, one schoolmaster.

USALAMPATTI.—In charge of Mr. Herrick.—Three catechists.

Station not known.—George T. Washburn, *Missionary*; Mrs. Eliza E. Washburn.

In this country.—Clarendon F. Muzzy, Edward Webb, *Missionaries*; Samuel F. Green, *Missionary Physician*; Mrs. Mary Ann Muzzy, Mrs. Nancy A. Webb.

Mr. and Mrs. Little, formerly of this mission, not able to return to their field, have been released from their connection with the Board. Mr. and Mrs. Washburn sailed from this country in January last, and reached Madura, May 1. Dr. Green, formerly of Ceylon, is to join this mission, if he shall be able to return to India.

The mission has an excellent working apparatus. Each of the missionaries has his distinct province, and there are six native pastors, 115 native helpers, 53 schoolmasters, and, what is remarkable, 18 schoolmistresses, who were educated in the female boarding school. The climate of the Madura District is regarded as healthful. In twelve years there has been no death of an adult in the mission families. The seminary contains 49 pupils, the girls' boarding-school, 54, and the free schools, 1,075. The 28 churches received 78 new members, and number 1,012 in all. The Christian congregations number more than 6,000 persons. The cases of discipline in the churches have been few, the general condition of the churches is healthy and hopeful, and the statistics of the year indicate progress in all departments of labor.

EASTERN ASIA.

CANTON.

CANTON.—Dyer Ball, M. D., Samuel W. Bonney, Daniel Vrooman, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney, Mrs. Maria W. Vrooman.—Two native helpers.

Mr. and Mrs. Vrooman arrived at Canton on the 3d of January. The work of preaching has been carried forward by two able assistants; one at Dr. Ball's chapel, in the south-east suburb, and the other at Mr. Bonney's, near the centre of the old city. At Dr. Ball's chapel, a

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religious service of some kind has been held nearly every day in the week, and Mr. Bonney has held a preaching service four days in the week, conducted by himself and his assistant. Mr. Vrooman's chapel, in the western suburb, was opened April 28, and services are held in it three or four times a week, with good attendance.

Books have been distributed at the close of chapel services, and in other ways in the city, and some excursions have been made for their distribution in the vicinity of Canton. There are two schools, one for boys, with about thirty pupils, and one for girls, with fifteen.

FUH-CHAU.

FUH-CHAU.—Lyman B. Peet, Justus Doolittle, Charles Hartwell, Caleb C. Baldwin, Simeon F. Woodin, *Missionaries;* Mrs. H. L. Peet, Mrs. Lucy E. Doolittle, Mrs. Lucy E. Hartwell, Mrs. Harriet F. Baldwin, Mrs. Sarah L. Woodin.—Three native catechists, one teacher, and one other helper.

Mr. and Mrs. Baldwin, returning to their former field, and Mr. and Mrs. Woodin, new laborers, arrived at Fuhchau on the 7th of February last. "The grand business of the mission," it is said, "has been the public preaching of the gospel in Chinese, in the streets, in chapels, and in the church. The church has been opened nearly every day of each week, besides the three public services each Sabbath. The audiences have been large, and usually quite orderly and attentive." Thus "the mission has gone on regularly and laboriously; but, as in past years, there has been no manifestation of striking results."

Two native females have been received to the church, and one member has died, making the present number ten.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, Henry Blodget, *Missionaries;* Mrs. Eliza J. Bridgman.

In this country.—Mrs. Sarah F. R. Blodget.

Mrs. Blodget has found it necessary, on account of ill health, to come to her native land. Shanghai has been more or less disturbed during most of the year, by proceedings of the English and French, and recently by the progress of insurgents, and their attack upon the city. The labors of the missionaries have been much as usual. There have been regular services on the Sabbath at two places. The distribution of Bibles and tracts has been mostly among men from the north part of China, who came to Shanghai on junks. The boarding-school, of twenty pupils, under the care of Mrs. Bridgman, and two day schools, of twelve pupils each, have been continued very successfully. A day school for boys has also been in successful operation at the south gate, with twenty pupils, and the missionaries are enabled to say: "God has blessed our labors [during the year] to the hopeful conversion and addition to the church of eleven members."

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

[Of the persons named below, Messrs. Bishop, Gulick, Coan, Bond, D. Baldwin, Clark, L. Smith, J. W. Smith, Andrews, Pogue, Emerson, and Forbes, derive their support *wholly* from the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, Parker, Rowell, Dole, Shipman, and Johnson, only *in part.* The relation of the brethren here to the Board is similar to that subsisting between Home Missionaries and the Society which guarantees their support.]

HAWAII.

NORTH KONA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

SOUTH KONA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

KAANAPALI, (out-station.)—J. H. Moku, *Native Pastor.*

LAHAINALUNA.—(Seminary belonging to and supported by the Government.) Rev. John F. Pogue, Rev. Claudius B. Andrews; Mrs. Maria K. Pogue, Mrs. Anna Andrews, and Miss Lydia Brown.

WAILUKU.—Rev. William P. Alexander, and Mrs. Mary Ann Alexander.

HONUAULA, (out-station.)—S. W. Nueku, *Native Pastor.*

HANA.—Vacant.

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MOLOKAI.

KALUAAHA.—Rev. Anderson O. Forbes; Mrs. Maria P. Forbes, Mrs. Rebecca H. Hitchcock.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith, Rev. Peter J. Gulick; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Fanny H. Gulick, Mrs. Maria P. Chamberlain.

PUNAHOU, (Oahu College.)—Mr. William Dewitt Alexander, *Professor*; Miss Maria C. Ogden.

EWA.—Rev. Artemas Bishop, and Mrs. Delia S. Bishop.

KANEOHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAIALUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson, (now in this country.)

WAIANAE, (out-station.)—S. Waimalu, *Native Pastor.*

HANULA, (out station.)—M. Kuaea, *Native Pastor.*

KAUAI.

WAIMEA.—Rev. George B. Rowell; Mrs. Malvina J. Rowell, Mrs. Mercy P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

As the people of the Sandwich Islands are coming up from the lowest barbarism, and the influence of the most debased foreign corruption, which thoroughly pervaded the social mass, it is slow work —if it will ever be possible—to make the institutions of the gospel wholly self-sustaining among them. But they are themselves doing much towards this result. The national revenue considerably exceeds $300,000. More than $30,000 are raised for the schools, which contain nearly 10,000 pupils. There are also quite a number of select schools, from the "Oahu College" downwards. Towards the endowment of this college, the Hawaiian Government has given land valued at $10,000; and the foreign residents on the Islands hope to found one of the professorships. The 23 churches contain 14,413 members in regular standing, and report the number received the past year at 573. The contributions by the native Christians for various objects, were near twenty thousand dollars. The receipts of the Hawaiian Missionary Society were $3,309, of which $1,981 were expended for the Marquesas mission.

MICRONESIA.

RONKITI, (Ponape.)—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

SHALONG POINT, (Ponape.)—Ephraim P. Roberts, *Missionary*; Mrs. Myra H. Roberts.

KUSAIE, (Strong's Island.)—Benjamin G. Snow, *Missionary*; Mrs. Lydia V. Snow.

EBON, (one of the Ralik Islands.)—Luther H. Gulick, M. D., Edward T. Doane, *Missionaries*; Mrs. Louisa L. Gulick, Mrs. Sarah W. W. Doane.

APAIANG, (one of the Kingsmill Islands.)—Hiram Bingham, Jr., *Missionary*; Mrs. Minerva C. Bingham.—Two Hawaiian helpers.

In this country.—Rev. George Pierson, M. D., *Missionary*; Mrs. Nancy A. Pierson.

Dr. and Mrs. Pierson have been constrained by ill health to retire from the mission, to California. The mission occupies four positions in the great Archipelago. With the effective aid of the "Morning Star" it is getting under prosperous way, but there are many difficulties to be surmounted. The influence of such a mission upon the seafaring world in those remote regions is considerable, and all salutary. The missionaries continue to feel safe among the savage people for whom they labor; two houses of worship have been reported as opened within the year, one on Ebon and one on Apaiang; and Mr. Snow, on Kusaie, has been permitted to receive a few to fellowship in the Christian church; but he has been tried by the unchristian conduct of two members, of whom he had hoped better things, and who subsequently appeared truly penitent.

NORTH AMERICAN INDIANS.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher.* —One native helper.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney.—One native helper.

FAIRFIELD.—Miss Sarah Dean, *Teacher.*

PARK HILL.—Charles C. Torrey, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester, Mrs. Adelaide Torrey; Miss S. Elizabeth Kenney, *Teacher.*

The mission of the Board among the Cherokees has been discontinued, for reasons stated by the Prudential Committee, as follows: "The Committee regard the appropriate work of the Board

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among that people as having been so far accomplished, and the further successful prosecution of its labors as, at the same time, so far impeded by the intervention of other denominations, better situated for operating there than ourselves, as to render it proper and expedient for the Board to withdraw, and expend the funds hitherto devoted to this field in other more needy portions of the unevangelized world, where it can now work to better advantage." This does not at once terminate the personal relations of the members of the mission to the Board.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

HAZLEWOOD.—Stephen R. Riggs, *Missionary*; Hugh D. Cunningham, *Steward of the Boarding School*; Mrs. Mary Ann C. Riggs, Mrs. Mary B. Cunningham; Mrs. Anna B. Ackley, *Teacher*.

LOWER AGENCY.—John P. Williamson, *Missionary*.

The attendance upon the means of grace among the Dakotas has been lessened somewhat. A murder committed in Dr. Williamson's neighborhood, last winter, drove away a part of his hearers, some of them church members; and the "retaliation," in May, drove away a part of Mr. Riggs's hearers, some of whom were also church members. In both cases, the innocent were obliged to flee with the guilty. Five persons have made a profession of their faith in the gospel, so that the present number of Dakota communicants is fifty. The educational interests of these Indians are advancing. The boarding-school has had eighteen pupils; and there are four day schools in operation, one of which only is in charge of the mission, the other three being supported by the United States Government.

OJIBWAS.

ODANAH.—Leonard H. Wheeler, *Missionary*; David B. Spencer, *Steward of the Boarding School*; D. Irenæus Miner, *Teacher*; Mrs. Harriet W. Wheeler, Mrs. D. B. Spencer, Mrs. Lydia I Miner; Miss Rhoda W. Spicer, *Teacher*; Henry Blatchford, *Native Preacher*.

Notwithstanding the continued ill health of Mr. Wheeler, the ordinary services have been sustained at Odanah, and the Sabbath school was never so large or interesting, at any previous time, as it is now. The members of the churches—of whom twenty-two are Ojibwas—are supposed to be advancing in knowledge, as also in stability of character. The boarding-school was opened last October, the first institution of the kind among the north-western Ojibwas. It has fifteen pupils, with the prospect of an increase as fast as it shall be safe to add to the number. It seems to have secured the confidence of the people. A favorable report is made of the day school. While the progress of the Indians is not rapid, a gratifying change has taken place within a few years. "The people certainly dress better," Mr. Wheeler says, "live better, possess more of the comforts of life, are more settled in their habits, more industrious, more enterprising, than they were in former days."

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason, Miss Mary L. Gleason.—One native helper.

UPPER ALLEGHANY.—Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce.—One native helper.

OUT-STATION.—*Old Town*, James Pierce, *Native Preacher*.

The schools which the Board once sustained among the Senecas are still receiving the considerate supervision of the State of New York. The success of the Cattaraugus Indians in their industrial pursuits is highly encouraging. "For several years," Mr. Wright says, "there has been constant improvement in this respect; but the period under review exhibits more decided progress than any other since the first introduction of the plough." An Iroquois Agricultural Society, recently organized, held its annual fair in October; and the premium list embraced nearly all the items usually found in the lists of the county agricultural societies of the white people, besides a variety of articles ex-

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clusively Indian. The exhibition was regarded as highly creditable to our red brethren.

The second week in January, 1860, was devoted to special religious services on both Reservations. The results appear to have been an increase of spiritual life among the converted Indians, while a few others, it is hoped, experienced a saving change. Fourteen have been admitted to the Cattaraugus church, and five have been received into Christian fellowship on the Alleghany Reservation.

TUSCARORAS.

Mr. Rockwood has received a release from his connection with the Board, and the Committee have felt constrained to inquire whether these Indians can be regarded, any longer, as constituting a part of the foreign field. It is almost sixty years since they became the objects of missionary solicitude. At least one-third of their number belong to the visible church of Christ. Eight years ago, it was said of them: "No one can look at their fields of grain, their orchards, their houses and barns, their roads, their public buildings, without discovering the signs and proofs of manliness and thrift." It is the testimony of Mr. Rockwood that they have the ability to sustain the preaching of the gospel, for the most part; and some of our home missionary organizations would doubtless be ready to meet any reasonable deficiency. They have done, however, almost nothing to lessen the expense which the Board is annually incurring in their behalf, and it is scarcely to be expected that they will be more helpful hereafter. In view of all the circumstances, it is believed that the foreign missionary work, in this field, should be closed at an early day. One of the Secretaries has recently visited Tuscarora, for the purpose of facilitating such an arrangement as will secure a continuance of the blessings of a Christian civilization.

SUMMARY.

Missions.

Present number of Missions,	21
" " Stations,	116
" " Out-stations,	150

Laborers Employed.

Ordained Missionaries (9 being Physicians),	166	
Physicians not ordained,	5	
Other Male Assistants,	10	
Female Assistants,	195	
Total laborers sent from this country,		366
Native Pastors,	25	
Native Preachers,	91	
Native Catechists, (virtually preachers,)	104	
Native Helpers,	217	
Native Teachers,	274	
Whole number of Native Laborers,		711
Total laborers connected with the missions,		1,077

The Press.

Printing Establishments,	4
Pages printed last year,	36,382,978
Pages printed from the beginning,	1,231,103,847

The Churches.

Churches, (including all at the Sand. Isl.)	144
Church Members, (do. do.) so far as reported,	*18,918
Added during the year, (do. do.)	1,096

Educational Department.

Seminaries,		11
Other Boarding Schools,		13
Free Schools, (omitting those at Sand. Isl.)		345
Pupils in Free Schools, (omitting those at S. I.)	9,744	
Pupils in Seminaries,	530	
" " Boarding Schools,	341	
Whole No. in Seminaries and Schools,		10,615

* The report from the Sandwich Islands is defective.

INTELLIGENCE FROM THE MISSIONS.

Sandwich Islands.

LETTER FROM MR. CLARK, SEPTEMBER 26, 1860.

Death of Mr. Armstrong.

MOST of this letter relates to an event which has been felt by very many at the Sandwich Islands, as indeed a sore affliction. For more than twenty-eight years,—fifteen distinctively as a missionary of the American Board, and thirteen in connection with the Government of the Islands, (as Minister of Public Instruction, or with some other official title, but always in special connection with the cause of education,)—Mr. Armstrong's life and talents had been devoted to efforts for the highest good of the Hawaiian people. He has been suddenly removed, and not the churches only, but the people are bereaved. Mr. Clark writes:

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I take my pen with a sad heart. Our dear brother Armstrong has gone from us forever. He will not return to us, but we shall go to him. Day before yesterday we committed his remains to their last resting-place. That heart, so warm, has ceased to beat; that hand, so active, is paralyzed; that tongue, so ready and so eloquent, is silent in death. How sudden, how unexpected the blow to us all; to the church and to this nation. We have hardly yet recovered from the shock, which comes upon many of us like a personal affliction. You know how I must feel the blow. For more than twelve years, we have labored hand in hand at this post. When I have been ready to faint under the accumulated labors and responsibilities of this great church, at the head of the nation, he has been present to stay up my hands, and fulfill my lack of service. He was ever ready, in every emergency, with his counsels, with his prayers, with his wakeful mind and active body. His untiring services for the good of this nation, in the various and important stations which he occupied, will long be remembered. He rests from his labors, and his works follow him.

Fall and Injury.

On the first day of the present month, he set out on horseback to visit another part of this Island, in his work as head of the school department. He had proceeded only two or three miles when, on raising his umbrella, his horse took fright, his saddle turned, and he fell, coming under the hoofs of the horse. He was alone, and lay for sometime helpless and nearly senseless, until he was discovered and brought back to his house. It was found, on examination, that some of his ribs were broken, but no other injury was discovered. He soon revived, and seemed to be doing well. Three weeks passed away, and he was beginning to sit up and move about the house a little, and we were expecting, in a few weeks, to see him out, mingling again in our labors. This he was earnestly desirous to do, as the Spirit of God was with us in an unwonted manner.

You may judge of my surprise, when, on Sabbath morning last, the message came that he was dying! Before I could reach the house he was gone. He dropped away even before a physician could reach him. His wife at first supposed it was a fainting turn, such as he had before experienced; but he was only able to give his consent that the physician should be called, and passed away.

Cause of Death.

It was found, on post-mortem examination, that the injury from the fall was greater than had been supposed, but the immediate cause of his death was the rupture of an artery, occasioned, as was supposed, by moving his hands to his head. 'God's ways are not our ways, nor his thoughts our thoughts.' We should have named brother Armstrong as among the last to be spared from the conflict; but God knows better than we do who can be spared. He designs, perhaps, to teach us not to trust in "man, whose breath is in his nostrils."

The affliction falls heavily upon the family of our brother. It is heavy, also, upon the King and his Cabinet; it is heavy upon our churches, and especially upon the educational interests throughout the Islands. How can the breach be filled? But God will take care of his own cause.

I cannot now dwell upon the many and varied excellencies of our departed brother, nor upon his invaluable services to this nation. No death, out of my own family, ever came with such crushing weight. I can only say: "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

The King penned the following very appropriate note of condolence to the

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widow, the day after her husband's death.

My dear Madam:—I hope I shall not appear intrusive upon your first grief, if I hasten to tender you and your family my sincerest condolences, for the great bereavement you have sustained under a heavy dispensation of Providence.

Your husband, so suddenly removed, at the very time when all who knew him, or appreciated his usefulness, were hoping to see him return to his important avocations, was a valued friend of mine, and an efficient officer of the Government, and I am, to a very large extent, a sharer in your loss.

Believe me, Madam, when I assure you, that so suddenly did this blow reach me, that it is only by degrees that I appreciate the magnitude of the loss which you, and I, and the country, have sustained.

Yours very truly,

LIHOLIHO.

Palace, Sept. 24, 1860.

The King has also prepared, with his own hand, an excellent obituary notice for the native newspaper in Hawaiian. The following is a translation of the closing paragraph:

"Time will not allow us to protract this eulogy on the dead; but all who read this, and who were acquainted with the family of him who has gone from us, know well the affliction which has fallen upon us all, not only the family, but the people and the Sovereign, by the departure of this efficient, ready and kind helper. It is suitable that the whole nation should mingle their weeping with the tears of the widow and children of the deceased, for, in our prosperity, he rejoiced in our joy, and when trouble came upon us, he was afflicted in our affliction."

Religious Interest.

I mentioned, some weeks ago, that we were rejoicing in the outpouring of God's Spirit upon this city and Island. The work still goes on silently, but we hope with power from above. Meetings are well attended, and many are rejoicing in the hope of a better portion than this earth affords. Some hundreds are candidates for admission to the different churches on this Island;—some of them from the Papists, some from the *hulas*, some from the Mormons, and some from the haunts of vice. God is showing us that he can save by many or by few. While we were looking for more help in the conflict here, God is removing that which we had, and taking the work into his own hands, and to him be all the glory. He will not leave the work to us, poor feeble worms. May his strength be made perfect in our weakness.

Mission to Western Turkey.

BAGHCHEJUK.

LETTER FROM MR. GREENE, SEPTEMBER 7, 1860.

THE residence of the Baghchejuk missionaries is mostly at Nicomedia, to which place, when Mr. Greene wrote, Messrs. Parsons and Greene had recently returned, with their families, after spending the hottest portion of the summer at Baghchejuk. They found that the church at this latter place had lost much of its first love and devotedness, and that coldness and mutual distrust had sprung up among the brethren. Earnest efforts were made to restore harmony and to quicken the piety of these disciples, and before the celebration of the Lord's supper, in August, a special meeting of the church was called to afford opportunity for mutual confessions and reconciliation, the result of which was very happy. The native preacher who had labored for five years in Baghchejuk, having removed in June last to Bilijik, one of the most prudent and enlightened of the members was chosen by the church, before the mission families left the place on their return to Nicomedia, to perform most of the duties which would devolve upon a pastor except preaching; the missionaries, as heretofore, supplying the pulpit on the Sabbath. Mr. Greene gives pleasant items of intelligence from some other places in that field.

Ovajuk.

In the town of Ovajuk, about eight miles from Nicomedia, a new impulse has been given to the Lord's work during the past summer. In May last, a new and more commodious house was obtained, to serve as a school-room and chapel. A native brother, from the

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church in Nicomedia, forthwith opened a school, which has gradually increased in numbers until, at the present time, there are about twenty-five pupils. In almost every place, the school is one of the most important instrumentalities for spreading the truth. Families of the old Armenian community, who will neither attend the public preaching themselves, nor suffer their children to do so, will yet send their children to the school. And in the school, in a variety of forms, they learn the truths of the Word of God, for that Word is the chief text-book. The preaching at Ovajuk, on the Sabbath, has been, for the most part, supplied by missionaries. From an audience of four or five at the beginning, the number of listeners has been gradually increasing. Last Sabbath, it was my privilege to preach to between thirty and forty persons, the majority of whom were from the old community.

Angora—Call for Effort.

Reference is next made to a tour by the native helper at Koordbeleng, who had recently visited the large city of Angora, fourteen days' journey from Nicomedia.

The helper, in going, spent nearly a week at each of the cities of Nulla-Khan, and Istanos, and then nearly three weeks in Angora. The latter city contains a mixed population of Catholics, Armenians, Greeks, Jews and Turks. Here he sold every copy of the Word of God which he carried with him, and might have sold very many more if he had had them. His object was not merely to sell books, but also to preach the gospel, and for this delightful work he found abundant opportunity wherever he went. His was not such preaching as is heard in stately edifices of public worship, but a simple exposition of the truth as it is in Jesus—by the way-side, in coffee-shops, in the markets, and wherever opportunity offered. What most rejoices our hearts is, that this faithful native helper assures us that he is willing to return to Angora, there to remain and labor for the perishing thousands of that great city. When he goes he will take with him several horse-loads of Bibles. We shall feel compelled to straiten our work in various parts of our large field, that we may be enabled to support this brother in Angora, where, as yet, no missionary labor has been performed. But why need we straiten the work in any part of the field? When God opens such a door for the entrance of his truth, is it not a call to his professed children to put forth more effort for his sake? And do we not constantly pray that the Lord may afford us just such opportunities for spreading his word as the present? Let not the friends of Jesus be weary in well-doing.

ESKI ZAGRA.

LETTER FROM MR. BYINGTON, SEPTEMBER 13, 1860.

Progress—Prospects.

MR. BYINGTON gives, in this letter, a gratifying account of the prospects at his new station among the Bulgarians. He writes:

I am happy to notice a decided advance made in our work since I last wrote. Until within the past two months our services on the Sabbath could scarce be said to have had any attendants. About the 1st of July, several influential men, accompanied by the principal of one of the schools, commenced attending. One of them afterwards told me, that he came the first time not without suspicion as to our teachings, and resolved that if we taught error he would come no more. But after hearing two sermons, on the necessity of regeneration, and justification by faith alone, he thought that not only the men but the women had need to hear these truths. He therefore proposed to the others, that they should request us to have a special service for females. They thought the idea a good one, the request was made, an afternoon service for

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females was appointed, and on the following Sabbath twenty-six were present, and gave good attention. On one Sabbath our congregation numbered fifty-two, and the average has been fifteen.

Although the attendance has been irregular, and probably not prompted by any very earnest desire to become acquainted with the truth, we feel that much has been accomplished. As many of our hearers have belonged to the more intelligent class, much has been done to correct misapprehensions and remove prejudices. The ice is also broken, and with the example of some of their leading men before them, no one need *fear* to come to our services. All that is needed is the disposition.

We know that by degrees we are gaining the confidence of the people. We have been told more than once, recently: "At first I thought you were persons to be shunned, but I think so no longer." With the head-priest and his family we enjoy very pleasant intercourse. The Lord has indeed blessed us, in thus giving us favor in the sight of the people. To be so cordially greeted wherever we go, by priests, by teachers and by people, does indeed fill our hearts with gratitude. May we not hope that the way is preparing for a speedy and abundant blessing?

Native Helper—Bible in Schools.

Our native helper, Carabed, is doing a good work in the surrounding villages. Everywhere he has been cordially received, has preached by invitation in two Bulgarian churches, and in one of them several times. He practices no deceit, and simply says that he belongs to the Apostolic church. He has been invited to preach in other places, and purposes, if practicable, to have four churches where he will preach once a month. It is well known here that he preaches, but no opposition seems to be felt. Some of our townsmen have told the villagers, when they were inquiring about us, to receive us kindly. The priests seem very favorably disposed, and it is through them that admission into the churches is gained. I find many of them to be serious-minded and well acquainted with the Scriptures, and in conversation upon the great truths of the Bible, they seem inclined to hear all that we have to say.

The examination of one of the schools has just closed. It was to us a pleasant circumstance, that each of the twelve members of the most advanced class was presented by the Trustees with a handsome copy of the Bible Society's edition of the New Testament. They also wished two hundred and fifty tracts, for distribution among the smaller children, but a prevailing epidemic caused their examination to be suspended, and the presents were not distributed.

Mission to Central Turkey.

MARASH.

LETTER FROM DR. GOODALE, SEPTEMBER 18, 1860.

Continued Quiet—The French Consul.

IT will be specially gratifying to many friends of the missionaries, to notice that at so many stations in the interior of Turkey, they have been thus far preserved from such excitements and dangers as might have been expected, to some extent, in connection with disturbances in Syria. Notices of such continued quiet appeared in the Herald last month, from several stations, and the same is referred to in this communication.

Although blood has flowed freely in Syria, and our dear brethren and sisters there have been in imminent peril, we have been undisturbed. For a few days, when the massacre first began, the same element was very much heated here; but it soon cooled down and left us untouched. I think, on the whole, our work has been forwarded here, rather than retarded. It is wonderful to see how easily God can make the wrath of man to praise him. The Catholics here are more numerous than the Protestants

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They have been made Catholics by promises of temporal advantage, as the French have a consul here; and he—any thing but a good man—makes them fair promises, and had taken some ten or twelve of the most wealthy men under French protection, thus freeing them from taxation and from liability to imprisonment. This very much displeased the Pasha here, and he remonstrated with the consul, but with no success, except to be assured that he intended to do about as he pleased. But Hourshad Pasha is a shrewd man, and not to be baffled in such a matter. He sent to the Sultan, and obtained a letter forbidding the consul to take any one under French protection. This led to a collision, which resulted in the defeat of the consul, and now Catholicism is at a discount here. The Pasha imprisoned one of their principal men because he would not pay his tax, and the consul could not get him out; thus convincing the people that Catholicism does not do what it promises.

The Pasha Friendly.

The Pasha is very friendly to us. We have only to ask for a favor to obtain it; and he takes every opportunity to speak in the most favorable terms of the Protestant community, and that in the most public manner. He has once, at least, lauded the Protestants in the highest terms, in his mejlis; while he has upbraided the Armenians and Catholics, telling them that if they would give him as little trouble as the Protestants he would have little to disturb him.

We have difficulty, however, in sending the gospel into the villages around. Not long since, we sent a man to Belaren, a village about twelve hours from here. He had not been there many days when he was seized, in the evening, by the Armenians, and would doubtless have been killed had he not cried for help. Although they beat him severely, before their work was done Mussulmans came to his rescue. He soon came home, and Mr. White, with another man, went back and obtained redress, leaving the helper there. He has since been able to labor without being disturbed.

A Working Church.

Our church was never in a more flourishing condition than at the present time. There is not, probably, a more working church connected with the Board. They have a very interesting home missionary society, organized by their own suggestion, and have five most excellent men in their employ—three in villages, and two about starting out as colporters. We encourage them, and aid them a little occasionally, but almost the entire expense is borne by themselves. Mr. White is now absent, on a tour to Albistan, Yarpuz, &c., to look after the Protestant communities in those places; and also for his own health and that of Mrs. White, he being almost worn down with severe, unceasing labor. A missionary is very much needed, permanently, at Albistan. A large region there should have some one to watch over it. There are only two missionaries in this Pashalic—Mr. White and myself—though it covers an area larger than the State of Massachusetts, and as nearly as we can estimate, contains not less than 200,000 inhabitants, about half of them Armenians. We hope the day is not far distant, when the work will be almost entirely transferred to the hands of the native brethren; but a large amount of hard labor must be bestowed upon the field before that can be accomplished. *Men must be educated.*

Mission to Eastern Turkey.

ERZROOM.

LETTERS FROM MR. TROWBRIDGE, AUG. 15, AND OCT. 9, 1860.

BY the action of the Northern Armenian mission, at its last annual meeting, Mr. Trowbridge was removed from Constantinople to Erzroom, which brings him, by the new arrangement, into the mission to Eastern

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Turkey. He went immediately to his new post, and since his arrival there, "by the energy and liberality of one of the native brethren," he says, "with such aid as I have been able to give him, we have built a very neat and comfortable chapel, with a school-room adjoining." He writes:

There are encouraging signs in our work here. The Sabbath audiences are good, and close attention is given to the word preached. Since the abandonment of this place by the missionaries, three or four years ago, the people have felt no strong assurance that the work would be thoroughly commenced here again. The building of our chapel, and the fact that a missionary family is expected here this fall, has greatly encouraged the friends of the truth.

Khanoos, Moosh, and Van.

I have just returned from an interesting visit to Khanoos. I arrived there on Friday, August 3, and remained until the next Tuesday. On the Sabbath I preached at six o'clock, A. M., at eleven we celebrated the Lord's supper, and in the afternoon a native helper, who had accompanied me, preached in Armenian. Pastor Simon, who has lived at Khanoos for several years, has recently removed to Moosh, where he is now comfortably situated, and is prosecuting his work with good success. He writes that two men there have lately become open Protestants. The Armenian population of the city, and the one hundred Armenian villages on the plain of Moosh, furnish for him a large and most inviting field of labor. While at Khanoos I made arrangements for another native helper to spend the winter there, with his family, so that these two important centres will be supplied with efficient laborers. A man from Van was present at one of our services here, a short time since. He is an open Protestant, has been greatly abused in Van on account of his religious opinions, but avows his determination to stand fast by the truth, whatever may be the consequences. He lives in the city proper, has a family, and in all respects made a most happy impression upon us. We sent him on his way to that stronghold of the Armenian church, with many prayers and words of encouragement.

Influence of Truth Extending—Persecution.

Thus the truth is spreading in all directions, and no power can resist or stay its progress. At the village of Cheverme, in the province of Khanoos, there are seventy-eight Protestant souls; at Haramnik, another village near Cheverme, eighteen; and here, at Erzroom, fifty-four; or one hundred and fifty in all. This may seem a small number, but I count only those who are avowed Protestants, and considered as belonging to the Protestant community. The number of enlightened persons is very large; but they are kept from avowing themselves Protestants by the fear that they will not be protected. The brethren of Khanoos are greatly persecuted. I myself saw several fields of wheat, barley, flax and grass, into which the Armenians have several times turned herds of cattle and sheep. The Protestants have complained to the Governor of the province, but he has turned them away with curses and abuse. They have also petitioned the Pasha here, for a redress of their grievances and for protection, but their petitions have not been noticed. The acting English consul, Mr. Edmund Calvert, has kindly and energetically exerted himself in behalf of these poor Protestants; but since the treaty at the conclusion of the late war was adopted, the influence of foreign consuls has diminished so much that the Turkish authorities pay but little regard to their wishes. There has been a great deal of excitement since the news arrived of the massacre of so many Christians in Syria. There is good reason to believe that meetings were held among the Turks to consult in regard to an attack upon the Christians here, but the Pasha took

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immediate and efficient measures to prevent any disturbance.

Persecution at Khanoos Continued.

In a subsequent letter, dated October 9, Mr. Trowbridge says:

The Protestants of Khanoos are still suffering violent persecution. One of them, a member of the church and a very inoffensive man, was attacked a few days ago, and nearly killed, by an Armenian. Kevork (the Protestant) was working quietly at his threshing-floor, when the Armenian rode up to him and attacked him with a sword. He struck him several heavy blows on the head, inflicting frightful wounds. Kevork defended himself as well as he could with a wooden pitchfork, which now stands by my side. It has many deep gashes in it, made by the sword. Kevork's brother came at once to Erzroom and entered a complaint before the Pasha, but the man who made the assault has not yet been arrested. He is now in Erzroom, and as he is the son of the wealthiest Armenian here, he has plenty of money with which to bribe the Turkish authorities and thus escape punishment. The acting English consul, Mr. Calvert, has taken up the case, and will do all he can to have the offender punished; but the power of wealth is so great I do not anticipate that anything will be accomplished. Last February, a large company of Armenians at Khanoos fell upon a few unarmed Protestants, with the avowed intention of driving them from the place. In the skirmish that followed one of the Armenians received a slight scratch on the forehead. The next day he was about his work, as several Turks voluntarily have testified, but in the course of a month he was taken sick and died. The Armenians immediately raised the cry that he had been murdered by the Protestants, whereupon three of them were arrested, brought to Erzroom, and thrown into a loathsome prison. A few days after, and before the trial came on, one of their friends, wishing to comfort them, wrote them a letter of consolation, and gave them at the same time, perhaps injudiciously, some advice in regard to their conduct when brought to trial, the manner in which they should give their testimony, and so forth. This letter fell into the hands of the Turkish authorities, and immediately three other Protestants were arrested, thrown into prison, and heavy chains placed on them. The last three, for this slight fault, which was not a fault on their part, remained in prison nearly three months; the other three, notwithstanding all the efforts of the English consul for their release, are still in prison. I have just returned from visiting them. They are all young men, and as innocent of the crime with which they are charged as I am. Such is Turkish justice.

Notwithstanding all this bitter opposition, the good work is going forward. Our audiences at Erzroom regularly number from thirty to fifty, which is certainly not an insignificant fact, when we remember the determined efforts that have been made within the last three years to drive Protestantism out of this Pashalic.

Oct. 15. The young men are finally released, through the efficient efforts of the acting English consul.

KHARPOOT.

LETTER FROM MR. WHEELER, SEPTEMBER 20, 1860.

THIS letter was written, mainly, to present a view of the wants of the mission, the call for more men at some of the stations, &c. But, referring to a recent visit to out-stations, Mr. Wheeler mentions some facts of interest respecting some of these places.

Encouragement at Choonkoosh.

I spent a Sabbath at Choonkoosh, preaching to quiet and attentive audiences, of from forty to fifty-five persons. The work there is in a very encouraging state, and we much regret that the helper who has spent the past few months

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there is unable to remain during the winter. The Catholics, headed by an educated vartabed, and aided by a French vice-consul, residing in Mezereh, are making vigorous efforts to bring the people of Choonkoosh over to the Pope; and, having succeeded by intrigue in removing a Governor, who refused to sustain their violent seizure of the Armenian church, they boast loudly of their power to protect all who receive and to punish all who oppose them. It is, however, a fact of no little interest, as showing the hold which truth has gained among the people, that these emissaries of the man of sin feel obliged to tell the people that it is well for them to purchase and read the Scriptures.

Quiet—Rulers and People Friendly.

It is a source of encouragement and gratitude to us that, during all the excitement and outrages in Syria, we have been kept in perfect safety, and have seen none of those exhibitions of Moslem fanaticism and hatred of which we hear, even in neighboring cities. The rulers as well as the people here appear to be friendly. I may have mentioned, that the military Pasha of this district publicly purchased a copy of the Bible, and that, during our annual meeting, he returned a call made upon him. The then resident civil Pasha, also, accepted a copy of the Scriptures, and his successor, though before his coming he was reported to be a bigoted Mussulman, immediately on his arrival publicly purchased a copy of the New Testament; and at a subsequent call of ours upon him, when we spoke of our mission to preach the gospel, he took the book from the table, in the presence of several Turks, saying that he was reading it. His son also visited our book stall, and bought a copy of the Bible.

Palu and Other Places.

Since last writing you, in July, I have visited Palu and made an ineffectual attempt to secure a better place for worship. A good house, having chapel-room and rooms for a helper's family, was offered us for five years, for one hundred and twenty dollars, paid in advance; but not feeling justified in paying that sum, we still occupy the old and very unfit place. The purchase of a chapel in Mezereh gave the work a very decided impulse there, and the audience rose at once, from an average of fifteen or twenty to more than forty. This compelled the vartabed and chief men to grant a request of the people, that the gospel should be preached to them also, and for some weeks the Scriptures, in the modern tongue, have been read and expounded at the Sabbath noon-day services, by a priest who has been several times present at our chapel. The result has been a reduction of our audience to nearly the former number.

These extra noon-day services, for reading and expounding the Scriptures, are now held in four villages—Hulakegh, Mezereh, Haboosi and Husenik. In the last village a school has recently been opened, the teacher of which was formerly a constant attendant at our chapel, and insists upon using the Scriptures in the modern tongue. A few days since he called at my room, and took five copies of the large reference Bible, which he had persuaded parents of his pupils to purchase. At a recent visit to Haboosi I was invited to go to the church and preach, which I did; addressing some one hundred and twenty persons for an hour, on the 5th chapter of Second Corinthians, no man forbidding. In Hulakegh, also, our helpers have several times preached in the church, by invitation. The same has once been done in Husenik. I will only add, that amid all our discouragements, which are not few, our hearts are constantly made glad by proofs that the truth is making its way among the mass of the people, and that, when the heavenly rain shall descend, it will quicken into life a great amount of buried seed.

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Syria Mission.—Turkey.

SIDON.

LETTER FROM MR. FORD, OCTOBER 20, 1860.

STATEMENTS in regard to the suffering condition of the many thousands of refugees in Syria are often brought before the public, in various periodicals. This letter brings to view, in few words, not such facts alone, but efforts of the missionaries at such a time as this, opportunities which are afforded them for doing good, and the call which the writer feels to be pressing upon the church of Christ, to do far more than she is doing, not for the temporal good only, but more especially for the spiritual good of multitudes in that land.

Death of a Protestant Leper.

In speaking of Hasbeiya, in a letter dated September 7, I said that only *one* of the church members of that place was killed in the massacre. But there was another, whom I had lost sight of, who perished by the sword of the Druzes, and it is said that after being killed he was burned. Probably, the house in which he was killed being set on fire, his body was consumed in the flames. He was a *leper*, and that disease, though not of so loathsome a form as is found in some other climates, had crippled him to such an extent that it was very difficult for him to walk any distance. But notwithstanding his infirmity, he was seldom absent from the house of God; and when there he was among the most attentive and serious worshipers. He seemed to be a truly humble believer, and we may trust he has entered upon his rest, and obtained a joyful relief from the body of sin and death which was to him a dreary and loathsome prison, and would have become more and more so, had he been left to await the natural process of the disease.

Destitution at Merj Ayun.

I recently visited Merj Ayun, but did not go as far as Hasbeiya, as none of our people, and indeed none of the people of the town are there, except Druzes and Jews. I found great destitution in the Merj. Hundreds, half naked and half starved, were crouching amid the ruins of their former homes, without a shelter above them, and scarcely a rag, or an old mat, between them and the ground. I was able to extend the charity of the Anglo-American Relief Committee to about fourteen hundred of the most destitute, and shall probably return next week to take further supplies of money and clothing. I found the people attentive to hear the word of God, and whenever an opportunity occurred for worship, at a slight notice quite a large number would assemble. True, most of them are like the multitudes in the time of our Savior, seeking the bread that perisheth, and crowding around the missionary from motives far from pure or spiritual. But such opportunities for turning their thoughts to the Bread of Life are often favorable, and may be the means of saving some.

Refugees at Tyre—Openings for Usefulness.

Yesterday I returned from a visit to Tyre, where over two thousand of the refugees from Hasbeiya and its vicinity are crowded into the miserable little town, almost outnumbering its inhabitants, and many of them suffering from disease, nakedness, and the damp and dirty hovels in which they are lodged. Active measures are being taken for their relief, and one of the physicians sent by the king of Greece is administering medicines to the body, while our faithful helper from Rasheiya-t-el-Fukhar is there to administer to their spiritual wants, as well as to direct the distribution of clothing to the naked, and nourishing food to the feeble and needy. This increased intercourse with the people, and the opening of new doors of access to them, makes me feel more than ever how very weak and inadequate is the missionary force now in this field,

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and how feeble are the efforts put forth by our churches for this land, in proportion to the magnitude of the work to be done. It sometimes seems almost a mockery, and yet even such feeble means are those which God chooses to accomplish his great ends. This, however, does not palliate the sin of the church in withholding the men and means necessary to give vigor and efficiency, humanly speaking, to the enterprise which has for its object the salvation of a whole race of immortal souls.

Mahratta Mission.—India.

AHMEDNUGGUR.

LETTER FROM MR. BALLANTINE, SEPTEMBER 24, 1860.

THREE topics are alluded to in this brief letter, two as of very pleasant interest, and one as occasioning regret.

Additions to Churches—Generous Contributions.

I am happy to say that we continue to have marks of the divine favor, both in additions to the church and in contributions to our mission funds. In the three northern fields, during the present month, twenty persons have been received to the church, and ten or twelve others have been examined and approved.

Last week I received a letter from a merchant in Bombay, containing a donation of 1,000 rupees to the mission. He writes: "This is a special contribution, which, please remember, does not affect my annual contribution." His annual gift for the past two years has been 600 rupees, (50 rupees a month, for the support of one of our native pastors.) We have two other gentlemen subscribing 50 rupees a month each, one of whom recently left this station for another, three hundred miles distant; but he continues his subscription. I think we are now prepared to have a Jubilee meeting next month, and to keep the Jubilee with joy and thanksgiving, inasmuch as our treasury has received such timely offerings. O, may we know how to use all these offerings of liberal hearts aright, and to make the best use of our opportunities for spreading abroad the knowledge of the gospel.

Native Baptists.

I am sorry to say that we have now to speak of regular services commenced here by our native Baptist brethren. Gyanoba returned from Poona about two months ago, having received baptism by immersion, from Rev. Mr. Cassidy at that place. He has been living with his friends here, on mission premises, since that time. A few days ago Sudoba came up from Poona with his family. They hired a house near the mission house, and last week put up a notice to this effect—that religious services would be held there on the Sabbath, at 9 o'clock, A. M., and 4, P. M., (the same hours as our religious services,) and that a lecture would be given every Saturday. They are endeavoring to excite dissatisfaction with us in the minds of our converts, in every way possible. It is very unhappy that such things should occur.

Madras Mission.—India.

LETTER FROM MR. WINSLOW, SEPTEMBER 13, 1860.

Revivals in India.

THIS communication relates not so much to operations at Madras as to cheering religious movements in other parts of India, and in connection with other missions. The readers of the Herald have been made more or less acquainted with the facts referred to, through various religious periodicals, but they will be interested in these statements by one with whose name and character they have been long familiar.

North Tinnevelly.

There is much in the state of India to encourage the hope of more manifest

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blessings than we have yet received. "A spirit of grace and of supplication" has been given in a measure not common here; and at Tinnevelly, Sealkote, and among some hill tribes to the north of Nagpore, there are remarkable indications of the presence of God's Spirit with power. You have had accounts of the awakening in North Tinnevelly, peculiar, in India, for uncommon bodily affections, such as took place in the revival in Ireland. It is still in progress, but more in the building up of the people of God in their most holy faith than in conversions from among the heathen. The secretary of the Church Missionary Committee wrote me the other day: "I do not think there is any cessation of the blessed operation of the Holy Spirit, but it is now manifest in remarkably edifying rather than in converting souls. About 200 seem to have been converted since May." This refers only to one district of North Tinnevelly, where itinerancy has been so faithfully carried on for the last six years, and concerning the poor heathen inhabitants of which, the devoted Ragland said, before he died, that he was assured God was about to visit them. The work is in answer to prayer, and, in a remarkable degree, independent of man's instrumentalily.

Sealkote.

You may have heard of the work at Sealkote, through the Presbyterian missionary there. It has become remarkable. About twelve of the officers of the army have been converted. Among these was a captain, who had all his life been an infidel, and for nineteen years is said to have entered a church but twice. The silent, consistent walk of a Christian relative, (I suppose his wife,) led him to think there must be a reality in the religion of the Bible, and on coming to the station he began to attend the services of the Presbyterian mission. * *

Once converted, this military officer voted all his energies to the conversion of others. In addition to the meetings already in existence, he established, for the men of his company, a meeting every night at his own house, and prayers and reading every morning, in the barracks. In these he is assisted by the missionaries and others, even the chaplain of the station taking his turn. Several of the men have been converted. An officer writing to a friend in Madras, on the 15th June, says: "Nineteen are coming to the Lord's table next Lord's day—eight to the Presbyterian church and eleven to the Episcopal."

The Hill Tribes.

Among the hill tribes at the north, about two thousand of the Koles are said to have been baptized by the German missionary, and in another district, north of Nagpore, eighty villages have become Christian. It is among the hill tribes, the Shanars, the Mahars, and the other aborigines of the country, not under the Brahminic yoke, but devil-worshipers, or with little worship of any kind, that we are to look for the earliest triumphs of the gospel in India. These are more like the Karens of Burmah. If not, like them, a people prepared, in a measure, for the reception of Christianity, they have no fortifications of caste, and philosophy, and sacred books, and temples, and observances of long antiquity, and a dominating priesthood, and time-indurated customs, to oppose the gospel. This is the case with Hindoos, and perhaps we may expect, if God does appear to work among them, that it will be in such a way as to astonish all. The more common process, as seen in the gradual enlightenment of less civilized heathen, may be departed from, and as one has said, in reference to the work in Tinnevelly, the new wine put into old bottles may cause them to burst in a way to frighten many from their propriety. If the Lord but work it will be enough; let him work in his own way. We long to see the young men in our schools, who are full of the knowledge of the

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Bible, fall down before the Lord Jesus, as did Saul of Tarsus.

Baptisms at Madras.

Last Sabbath evening, the Free Church missionary baptized two young men, one a Mohammedan and one a Hindoo. The former was from Madura, the son of a Vakeel in the court there. He was formerly, and for some time, in the English school of the American mission at Madura, (now given up,) and was there brought to serious concern for his soul; which led his father to remove him from that to a government school, where he thought he would be safe from any Christian influence. After a time, however, he met with a tract in which the final judgment was brought to view, and all his former serious impressions were revived and deepened. He could not rest until he had fled to a place where he could be baptized. His elder brother said, a few days ago, in presence of a missionary, that if he had known what his brother was intending to do, he would have cut him in pieces rather than have allowed him to bring such a disgrace on his family. I mention this case as it encourages us to sow the seed, and is an instance, also, of seed sown in the school at Madura, which seemed to have accomplished little good, springing up after many years.

There is a remarkable movement in the Celebes, where the Netherlands missionaries have long labored with little success, said to be brought about, principally, through the children taught in the mission school.

Madura Mission.—India.

MANDAHASALIE.

LETTER FROM MR. TAYLOR, AUGUST 6, 1860.

SEVERAL points of interest, in connection with the mission work, are spoken of in this letter. Mr. Taylor first refers to a visit with his family to the sanitarium, and to a somewhat severe illness, from which he had not fully recovered. He then mentions the

Death of a Helper.

On our return, my first public duty, and the last before my own sickness, was to preach the funeral sermon of "Old Samuel," who had died here the day before. He was a native of Tinnevelly, and in his youth an active priest in the common demon worship of the country. From the time of his conversion, his zeal for Christ was great. For the duties of a regular and stationed catechist, he was not well fitted. His eccentricities, his unique dramatic power, in exhibiting the absurdities of the common superstitions, and his manifest integrity and boldness, fitted him rather for evangelistic labor among the heathen. Before he died he had become well known in most of our field, and to some extent in the Tinnevelly and Tanjore districts. There are few who have been so generally known, few who have preached to so many, or who will be remembered like him. Some would say and not without a show of reason, that he was deficient in common sense; but he knew how to gather and hold an interested audience in a heathen village; and while he made them laugh over their own follies, he would intermingle, all along through his discourse, the truth as it is in Jesus. Now, it must be said of him also, that "he died." Another, rather promising young helper at this station, died of cholera during our absence on the hills.

Native Pastors.

Since my last stated letter, Christian has been ordained over the little church in East Caresacoolum. There are now three native ordained pastors in this station field, one here, one four miles west, and one five miles east. This is a great help. I can give my attention more to other parts of the station and to the heathen. It would be impossible for me to attend well to all the pastoral duties

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in all the churches, but these duties, in the churches favored with pastors, now receive prompt attention. And what is better still, these pastors are gaining experience, others are encouraged to look forward to the same office, and the churches gradually learn to look more to native pastors and not so exclusively to the missionary. In all these things, may the Spirit of the Lord direct the hearts of the pastors and of the people.

The work at this station is in some respects in a transition state. Of the character of this transition, the above statement respecting the native pastors is one illustration. The tendency, I trust, is more to home evangelization, though thoughts of this kind have, as yet, far too little influence.

Contribution for the Board.

When I started for the hills, I left subscription papers in behalf of the American Board, with the helpers. Some previous instruction, and influence from other stations, particularly from the Tirumungalum helpers, had prepared them to give, and to present the cause to their congregations. In due time, there was subscribed, and paid, more than sixty-three rupees, (about thirty dollars,) by the native Christians alone. Of this sum, the helpers gave a little more than half, and the people of the congregations contributed the balance. No collection of the kind was ever before taken here. I had not expected so much, and was encouraged at such a yield of first fruit. Considering their means, some individuals, and congregations also, were liberal.

Mr. Taylor also states that more is done by the people for building and repairing their own churches than formerly, refers to some instances of this kind, and adds: "I mention these examples to show that ideas of duty, and of service in return for grace, are gaining some ground in the congregations. They are not mentioned to show great attainments in the grace of liberality. Though they do speak well of some, a few years hence these same facts may be quoted to show how little was formerly given."

The Higher Castes Becoming Interested.

For some years, nearly all under instruction in this field were of the lower castes, but the truth is advancing among the higher castes and middle classes, and from them, more and more are coming upon the Lord's side. In the vicinity of Canjampetty, a few have boldly taken their stand with us. Some of them are men of note, and their position is well known. In Puntalagoody, the number with us from the middle classes is increasing. In Kooroomtamerdy we have with us a few such, very earnest men. In Arpacotta, and in West Caresacoolum, we have a stronghold among them, and in the vicinity of this place, there has been progress in this respect. A short time since, when pastor Yasardian visited a large heathen village near by, he was told that he needed not to preach there any more, for a low caste Christian, whom they named, had, the day before, in a discussion with them, "shut all their mouths." At another time, in the same village, after preaching, he was invited by some of the principal men to come and preach to them again the next day. In another village, near by, several goldsmiths joined with us last year. When decided opposition arose, most of them retreated before it; two, however, withstood the current, and one of them nobly. Now again the tide returns, and with it come a larger number than before. The moonsiff—the person of highest authority in the village—comes with them this time. Opposition again rises, and higher now than before, but for the present there seems to be firmness to resist it. What the result will be, in this particular case, we cannot tell, but Christ is preached and commended more and more among the whole people. The way of the Lord is being cast up, and the day of Zion's enlargement draws near. Let those who love her pray for us, that the love of God may be shed abroad in all our souls, and that the Spirit may be poured out upon all classes.

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Recent Intelligence.

SHANGHAI.—An item of recent intelligence, in the last number of the Herald, mentioned the approach of the insurgents to Shanghai. On the 4th of September, Mr. Bridgman wrote as follows:

The storm that threatened Shanghai, and hung in the distance for some days, about the middle of last month, passed off without the slightest damage to person or property by the *insurgents*. The alarm, however, was truly terrible, and we and our neighbors were in a very uncomfortable situation; not that we feared the rebels, but vagabonds, native and foreign, that gathered thick around us. Separated from the city and foreign settlement by a broad creek, we were wholly without material protection, by day and by night. Most of the ladies and children found refuge on board American ships near by, in the river, while the gentlemen kept watch, ready to abandon our houses at short notice in case of an attack in force.

I was one of the very few who would not arm. I took my turn, however, on the night patrol, and was prepared, with Mr. Culbertson and Bishop Boone, to go out with a white flag and meet the insurgent chiefs, in case of their near approach, and only in such case.

Good and bad are strangely blended in this great movement, and in regard to many particulars we are still ignorant of what they really are. These people are, in some things, not unlike the camp of Israel in the desert —more like a mighty host than a Christian state. Some persons can see in them only unmixed evil, others go to the opposite extreme. But God's ways are not as our ways. He has gracious designs, and China will not be forever excluded from the blessed influence of his glorious gospel. I do hope and pray that our young men will not keep back because all is not bright and clear. If storms come, our Master will ride upon and direct them all.

Writing again September 18, and referring to the contest between European nations and China, he says:

The struggle is one of those, in the course of human events, called unavoidable; because such are men that they will rather die than yield up their old habits and old opinions. Long have the emperors of China sat in the place of God, and received honors and homage due to none but to Jehovah. In this the multitudes of China have acquiesced, and some foreign States as well. The allied ministers, it is presumed, have dissented. Strong principles are therefore at stake; and so the whole matter is to be settled by a trial of physical power. I have little doubt that the insurgent chief entertains—and if he does not, some of those about him do—quite the same opinions,—universal supremacy, universal homage, &c., &c. I rejoice that the crisis has come, because its coming shows an advance, and in the right direction.

We do need more men, and they ought to be now on the field. The existing disorders should not deter one man for a moment. Do, *do* send them forth. Our daily, earnest prayer to the Lord of the harvest is, that he will send them.

I do not anticipate a recurrence of the past or similar difficulties here. Our labors go on with no very serious interruption, yet not wholly unharmed. These jars and joltings make us extra work, and sometimes set our work—our train—backward, or off the track.

MADURA.—Mr. Rendall writes, October 8:

The late meeting with our helpers was one of great interest. The catechists, in their reports, showed that they were encouraged in the work, and that good progress had been made during the year. They, for the most part, sustained themselves well in their examination. I was much pleased in noticing the interest manifested with reference to the Board. They were all much delighted with the prospect that it would be free from debt, and were urged to keep the subject in mind; and as they had taken up a contribution in this Jubilee year, in all their congregations, in behalf of the Board, it was suggested to them hereafter to send a yearly contribution. I think they will be pleased to do this. Since the meeting, Mr. Tracy has sent me 150 rupees for your treasury, given by two young men, formerly graduates of the seminary, now in Government employ in an adjacent Collectorate. The letter which came with the money was written in an excellent spirit, showing the gratitude of the young men for their education, and a hearty sympathy with the Board in its debt. Including this, I have received over 500 rupees this year from Christian natives. I think there is no doubt that the benevolence of our churches will be developed to a much greater degree this year than during any previous year in our history.

You will be interested to know that the revival in North Tinnevelly continues, and that many of the missionaries are deeply interested in the movement. Mr. Meadows, one of the associates of the late Mr. Ragland, spent two days with me lately, and informed me that one of the main features in the work is, that the native church members are led to organize among themselves for the purpose of laboring directly for the heathen. May the Lord grant that this blessed work may soon extend to our district.

MAHRATTAS.—Mr. Ballantine writes from Ahmednuggur, October 25, that the decision of the late Governor General, respecting the use of water from the public tanks by native Christians, has been fully confirmed by the Government at home; so that now, "the native Christians need not fear that they will be deprived of their rights by any action of unfriendly Governors in India." The native Baptist brethren, Sudoba and Gyanoba, had started on their return to Poona, and were not likely to resume their labors at Ahmednuggur.

The business meeting of the Mahratta mission was still in session when Mr. B. wrote. He says:

We had an interesting anniversary, commencing on the 11th inst., and continuing to

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the 13th. In all, thirty-eight addresses were made, by native brethren and the missionaries present, during those three days. On the Sabbath (14th), in the afternoon, we had the communion of the Lord's supper, at which 450 or more native communicants sat down with us at the table of the Lord. Not all of them could get into the house. At the suggestion of the native Christians, a collection was taken up at the close of the services, as a Jubilee offering, to be appropriated to enlarging the chapel. The sum of 250 rupees was collected. "The people offered willingly." We are determined to enlarge the chapel at once. An English gentleman, resident here, gave 100 rupees for the same object.

Mr. Dean is to remove to Satara, and Mr. Bissell, of Seroor, to Ahmednuggur, "to take charge of the school for catechists and assist in teaching the class of native assistants preparing to be pastors." "This work," Mr. Ballantine says, "is growing so fast on our hands, that one man cannot possibly attend to it properly."

NESTORIANS.—Mr. Breath, writing from Oroomiah, October 2, refers to a community of Protestant Armenians in Russia as follows:

You have heard of an interesting Protestant Armenian community at Shirwan, on the Caspian, in Russia. We have received a letter from them recently, but it has not yet been translated. We gather, in brief, from the bearer of it—a Nestorian and a former pupil of our seminary—that the community numbers about fifty houses, to which additions are constantly being made; that they have outlived persecution, and are now recognized by the Government as a separate community, and enjoy a good degree of protection. There is a great deal of harmony and love among them. They ask for the sympathy and prayers of evangelical Christians here and in America, and for good books, but say they do not ask or need pecuniary aid. Five or six of their young men propose to come here in the fall, to avail themselves of the advantages of our seminary. We are talking of sending a pious and educated Nestorian among them, to obtain farther information and to strengthen the bonds between us. Their light was obtained from the evangelical Germans of Tiflis, and not from America, as we were at first informed.

SYRIA.—Mr. Hurter, writing from Beirut, October 26, mentions two facts of interest in connection with the bearing of present disturbances upon the prospects of Protestantism in Syria. He says:

Fuad Pasha has appointed six persons as members of council for each of the four districts of Druze Lebanon, and one of them [in each case] is a Protestant, thus establishing an important precedent for Syria.

At Ain Zehalta, previous to the war, half the population was Protestant, and the other half was tending to Protestantism. Now the whole village is Protestant, and the people worship in the same building where they formerly worshiped as Greek Catholics. They have removed the pictures from the church, and are intending to present them to the American missionaries.

WESTERN TURKEY.—Mr. and Mrs. Livingston arrived at Sivas, (to which place it was thought best that they should go, by the brethren at Constantinople,) on the 27th of September.

Mr. Ladd wrote from Smyrna, October 6, that a native preacher had removed to Aidin, at which place there continued to be inquiry, on the part of both Armenians and Greeks. It is still hoped that a church will be gathered there before very long. Mr. Ladd had recently visited Thyatira, where he found the church in an encouraging state. There are at least two persons who, it is hoped, will soon be admitted to church fellowship. The native preacher there, and his wife, appear to be exerting a good influence. Mr. Ladd says:

There is now no open persecution on the part of the Greeks, as formerly; yet persecution does appear in different ways, from time to time. A case has just occurred, and is not yet terminated, in which a son, some sixteen years of age, a Greek, is trying, by the assistance and instigation of the Greeks and by bribing Turkish officials, to take from his mother, a Protestant, her house, in which she resides with a daughter, who is also a Protestant, and her son-in-law. This son carried the case into the Turkish court at Thyatira; but the injustice of his cause could not be sufficiently concealed, even by the false testimony brought forward, to induce the court to turn the mother out of the house at once; yet while the case stood thus, she was obliged to make the journey to Smyrna, to endeavor to obtain justice through the aid of the Pasha here. Our native brethren have interested themselves in the matter, and we trust this ungrateful son will not be able to succeed in depriving his mother of her house. He has tried to persuade her to go back to the Greeks, and has acknowledged that this cruel conduct towards her was because she had become a Protestant. She is a member of the church in Thyatira. She bore the persecution with much patience, and although I saw her shed many tears, I heard her utter no hard words, either against her son or the Greeks.

A letter from Dr. Dwight, dated November 13, makes the sad announcement, that Mrs. Dwight, who had been ill for some weeks, had of late rapidly declined, and when he wrote was apparently at the point of death. "She may live," he says, "until morning, or even a day or two longer, but beyond that there is not a ray of hope."

ZULUS.—Mr. Ireland, of Ifumi, wrote, August 20: "You will rejoice with us that our new chapel was publicly dedicated on the 26th of July, when we had a congregation of more than 350 natives. Our Sabbath congrega-

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tions since have nearly doubled, averaging about 140. Next Sabbath we expect to receive six individuals to our church, which will make the number of church members 37."

SANDWICH ISLANDS.—Mr. Lyman, of the Hilo boarding-school, wrote September 8:

We have, at present, sixty-five pupils in the school, to remain through the year unless there is occasion to dismiss for misconduct or for providential cause. The Papists were never before so active here as during the last few months. They seem to have full confidence of success. They are now putting up a good house, with two towers, for their worship in our village.

Our house of worship has been better filled for the last three weeks than at any previous time for a year. I trust the Lord is lifting up a standard against the floods of the enemy. Very many of this dying people are however still asleep, and nothing but the Spirit of the Lord can awaken them.

A letter from Mr. Smith, dated Honolulu, October 26, and just received, gives fuller and cheering intelligence respecting the work of grace on the Island of Oahu. He writes:

I hasten to give you a brief outline of a precious revival of religion, with which the native Protestants of Oahu have been blessed for several months past. The work commenced nearly a year ago, in the district of Kaneohe, at the station of Rev. B. W. Parker, and was confined to that station for several months. But about the first of May, the cloud of mercy moved down the north side of the Island to the district of Hanula, where Rev. M. Kuaea, a native preacher, is located. About a hundred were hopefully converted there in a few weeks.

At the close of our general meeting, the first of June, Messrs. Coan and Parker made a hasty tour of the Island, and on their return reported that the Spirit of the Lord was moving more or less upon the minds of the people at Kaneohe, Hanula and Waialua. But there was nothing encouraging at Waianae and Ewa, on this side of the Island. About this time our meetings in Honolulu became more solemn and interesting. On the last Sabbath in June, Rev. M. Kuaea preached for me, and it was very obvious that he had received a fresh unction from on high. At my suggestion, he started on the 10th of July, to make a preaching tour of Oahu. He was accompanied by two or three of his own church deacons, by one from Mr. Parker's church, and one from mine; and I am happy to state that the blessing of God accompanied them during their tour of two weeks. The people came out well to their meetings, and in some places they were strongly urged to prolong their labors.

Their meetings in this city were very much blessed, and we began to feel that the Spirit of God was verily among us. From that time to the present, we have had a precious work of grace at all the Protestant stations on Oahu. More than a hundred backsliders have been reclaimed, three-fourths of whom were from the other Islands. Over two hundred have been received to the several churches, probably five hundred are now propounded for admission on the first Sabbath in January, 1861, and more than five hundred others are indulging hope that they are the children of God.

This revival has made sweeping work among the *hula* folks, concerning whom so many hard things have been said and written. Many of the Mormons and Catholics now attend our meetings regularly. We are making an effort to get a class of four or five graduates from Lahainaluna, to study theology with Mr. Bishop. There is great demand for more laborers; and some of our graduates, and also some of our church lunas, or deacons, render much assistance in our weekly meetings, and are very efficient in visiting from house to house, and in making tours of the Island.

On the fourth of September last, I set off to make a tour of Oahu, accompanied by ten humble, devoted, praying church deacons, from different churches. The object in taking so many laymen with me was to visit, as much as possible, from house to house among the Catholics and Mormons, and others who are not inclined to attend public worship.

We were absent two weeks, and the Spirit of the Lord blessed our labors, wherever we went. We visited many families of the French papists, and in almost all cases were kindly received. They allowed my deacons to talk and pray with them; and many of them promised to renounce popery, and come to our Protestant meetings.

During the Sabbath we spent at Waialua, (Mr. Emerson's station,) fifty or more were brought under conviction, and called the next day to talk with me. Backsliders arose and confessed their sins, at almost every place of meeting all round the Island.

As brother Clark and myself do not feel able to preach three times each Sabbath, we hold union meetings every Sabbath evening. These meetings have been full to overflowing, and many very hardened sinners profess to have repented, and given their hearts to the Lord. Whaleships are now coming in rapidly, the town is full of sailors, and our young converts will be severely tried. The Lord in mercy watch over them. I regret to say, that the English churches in Honolulu do not share in the blessings of this great revival.

DAKOTAS.—Dr. Williamson writes, November 23:

I see it mentioned, in an account of the late meeting of the Board, that my audience, and I think Mr. Riggs's also, had diminished. This was, I suppose, a fair inference from what we had written, about so many of those who had been in the habit of attending having left the neighborhood after those murders last winter and spring; but it was not altogether correct. Previous to the time of the meeting of the Board, Mr. Riggs told me that for some time past his audience had been larger than usual. Mine was smaller for a short time after those left last winter, but since my return from the general assembly in June, I think it has been as large as in previous years. The population in this neighborhood, say within five miles, last summer was much less than half what it was three years ago; but instead of living, as formerly, in two villages, they are likely soon to be scattered over the prairie, living in brick

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and frame houses; and though a change of residence does not change the heart, the change from tents to houses is a breach of their customs, and leaves them more free to listen to the gospel and to make other changes. During the past summer and autumn, the United States Government has caused to be erected for the Indians, on the prairie, within two miles of me, not less than one dozen brick houses, sixteen by twenty feet, one and a half stories high, for as many families, each on a distinct lot of forty acres, according to the United States Survey.

Home Proceedings.

Proposed Jubilee Volume.

As there are many facts connected with the history of the American Board during the past fifty years, which it seems desirable to bring together in a form for preservation and easy reference, it is proposed to issue an octavo volume, neatly printed, as soon as the appropriate matter can be prepared, probably early in the spring.

The volume will include Dr. Hopkins's Historical Discourse and Mr. Keep's Address, delivered at the late annual meeting of the Board; the letter from Mr. Nott, one of the first missionaries, and that from Dr. Porter, of Farmington, etc.; and is expected to treat; —I. Of the origin of the *Board;* its constitution; its relations to ecclesiastical bodies; its founders, meetings, executive committee and officers; its places of business; its correspondence, library, cabinet, etc. And II. Of its *Missions;* embodying, under appropriate heads, the more important facts touching their history, relations and prospects; illustrating the experience and policy of the Board; and showing the field and work as it is at the close of the half century.

Missionary House, December 8, 1860.

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152 88

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(See details in Journal of Missions.)

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PENNSYLVANIA,	53 18
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	244 91

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Legacies, 1,284 21
$14,282 03

☞ TOTAL from August 1st to November 30th, $59,163 86

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THE

Missionary Herald.

VOL. LVII. FEBRUARY, 1861. No. 2.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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THE

MISSIONARY HERALD.

VOL. LVII. MARCH, 1861. No. 3.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

WAILUKU, MAUI.

LETTER FROM MR. ALEXANDER, OCTOBER 30, 1860.

Meeting of Presbytery.

THE formation and proceedings of ecclesiastical bodies at the Sandwich Islands, such as are here referred to by Mr. Alexander, and in other letters by Messrs. Coan and Bond, will be noticed with great satisfaction by many, as giving promise of a more rapid and full development of native talent and piety in the ministry. There are also in this letter, as there have been in others from the Islands recently, incidental notices of the faithful and successful labors of native preachers, which are very gratifying. If the Hawaiian churches are to live and flourish, a native ministry, it would seem, must be raised up, and every judicious effort to accomplish this purpose may well receive the careful and interested attention of the missionaries. Having spoken of some personal matters, Mr. Alexander says:

I gladly turn to give you some account of the late meeting of the Presbytery of Maui and Molokai. We met at Lahaina last July and organized, at which time two young preachers were licensed. We held our second meeting at Keawakapu in Honuaula, East Maui, on the 12th, 13th and 14th of the present month. There we ordained Mr. Nueku, as assistant pastor with myself, and heard theological essays read by the licentiates who are under the care of the Presbytery. We have five such licentiates, and two other candidates not yet licensed.

The ordained ministers Baldwin, Pogue, Bishop, Forbes, C. B. Andrews, S. Nueku and myself, together with an elder from each of the churches under our care, constitute the Presbytery. Brethren Pogue, Baldwin and myself are a committee to draw up a confession of faith and form of government. I hope we shall not leave our churches in an unorganized, chaotic state. We are so united in our great purpose, that I expect we shall unanimously agree on a basis that will secure order and symmetry for ecclesiastical action in this field, in all time to come. We want the Presbytery as a bond of union, to preserve uniformity, to concentrate our efforts in supplying destitute fields, and also as a school for our candidates. As we meet quarterly, in different parts of our field, we hold something like a protracted meeting, hoping in this way to bring many under the power of the gospel who otherwise would not come out to meeting.

Tour of East Maui.

Mr. Alexander next gives some account of a tour he had recently performed, by appoint

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ment of the Presbytery, in East Maui, to look after the interests of the Hana church. He was accompanied by Mr. Forbes, of Molokai. At Makulau, the Lord's supper was administered to about 200 communicants, and our brother says: "The people here are much pleased with Menase, one of the licentiates who accompanied me, and made out a call to him to settle among them, offering to support him." Here, (as in several other places visited,) the people are building a stone church, having "the walls nearly ready for the roof." "More religious interest was apparent" at Hana, than the writer had ever before witnessed at that place. The brethren found "five stone meeting-houses in process of erection" in different portions of the district traversed by them on this tour.

Religious Interest—Native Preachers.

We spent part of three days at Keanae, and administered the Lord's supper to about 250 members. Kaono, a graduate of the seminary at Lahainaluna, has been laboring there for a year past, and has been blessed in his work. The people are awake, many backsliders are returning, Papists and Mormons are renouncing their errors, and a large number profess to have fled from the city of destruction and to have set out for the celestial city. I conversed personally with thirty or forty, some of whom I trust have laid hold on the hope set before them. Here also Kahananui, the school superintendent, who graduated at Lahainaluna about ten years ago, sought a private interview with me. He desires to devote himself to the work of preaching the gospel, and I think is influenced by love to Christ. I knew him well four years in the seminary, his talents are far above mediocrity, and he has sustained an unblemished character ever since my acquaintance with him. He told me some interesting incidents of his early history, showing how he had been twice saved from death.

The Papists.

The papists are very wakeful and active in all this region. They have a beautiful stone chapel here, in the midst of these wild ravines, another at Hana, and are erecting still another at Kaupo. As soon as we discipline a church member for immorality, they seek him out and try to persuade him to join them. So also if one is oppressed with a difficult lawsuit, they proffer their help on condition that he join them. A woman who had been divorced from her husband, and according to law could not marry again while he lived, wished to have the legal obstacle removed in order that she might marry. The priest told her to join them, and he would help her. Popery here is the same as it has always been, "whose coming is after the working of Satan, with all deceivableness of unrighteousness."

HILO, HAWAII.

LETTER FROM MR. COAN, NOVEMBER 4, 1860.

Organization of an Association.

THE special point of interest in this letter from Hawaii, as in the preceding from Maui, is in the statements respecting an ecclesiastical organization, which is likely to have an important bearing upon the future prosperity of the native churches. Mr. Coan first speaks of being "greatly interested in the Jubilee meeting in Boston," expressing the wish that it may "prove a Jubilee indeed; —a freedom from sloth, from unbelief, from covetousness, from the pomp and pride of human institutions, from the blinding influence of luxury and pleasure, and from all false aims and objects in the friends of Zion." He also remarks: "It gives us joy to hear that the Board is out of debt, but it would give us much more to feel assured that all its professed friends were fully awake to the vast and glorious enterprise of saving the world. The *present generation* of men should all have the gospel preached to them; and of course the present generation of Christians should carry it to every people. How cheering it would be to hear that the offerings to the missionary work were rapidly increasing, both in laborers and money." Of the state of religious feeling, he says: "There is an increased religious interest in many parts of this field. Some wanderers return to the fold; the church is more prayerful and active, and numbers are inquiring." He then writes:

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On the 8th of October, an Ecclesiastical Convention met in Hilo. Brethren Paris, Bond, and Shipman were here, with native delegates from all the churches on this Island. Brethren Thurston and Lyons felt unable to come, but they were with us in spirit. We organized an Evangelical Association, consisting of all the missionaries on the island, with an equal number of lay delegates from the native churches. We also admitted about a hundred honorary delegates, to sit and deliberate with us, but not to vote.

The sessions commenced on Monday and closed on Saturday. Morning prayer meetings were held, and each session was opened with a prayer meeting. Our morning sessions were from 9 A. M. to 1 P. M.; and at 3 P. M., daily, we met for religious exercises. On these occasions we sometimes had preaching, followed by conference and prayer, and sometimes the whole meeting was thrown open for exhortation, prayer, etc. Two candidates (natives) were licensed by the Association while together, and arrangements were made for going forward in that direction, as it shall seem judicious and as the Lord shall open the way. Many subjects were discussed, all having an important practical bearing on our work and the great interests of the Island churches and people.

Harmony.

A most distinguishing feature of the meeting was its spiritual harmony. This reigned supreme through the week. Prayers were tender, humble and fervent; all discussions were kind and respectful, and all decisions unanimous. The exercises were conducted in the Hawaiian tongue, and the native members and spectators were greatly interested. Never was a meeting carried through with greater harmony and satisfaction, or closed with more apparent kindness and good will. To our Hawaiian Christians it was a memorable occasion, and its fruits will appear.

We adjourned to meet again at Hilo, in October, 1861. Thus have we at last effected an ecclesiastical organization, which we trust will be a permanent and useful institution. The Association is established on simple and rational principles, adapted to the circumstances and wants of these infant churches, and designed to be a *practical, working body.* We trust that the great Head of the church will smile upon it, cement its unity, vitalize it with spiritual power, and give it triumph in all its conflicts with sin.

KOHALA, HAWAII.

Letter from Mr. Bond, October 25, 1860.

Meeting of the Association.

The following extracts from a letter from Mr. Bond refer, the first to the same meeting spoken of by Mr. Coan, and the last to the religious interest on another island—Oahu. It should perhaps be said, that while Mr. Bond speaks with much interest of the organization of the Association, and of the fact that *all* proceedings in the meetings are to be conducted in the Hawaiian language, "as a means of drawing the people into close sympathy and unity of action with the missionaries," he expresses the feeling that there are great difficulties, (as there doubtless must be,) in the way of raising up an efficient Hawaiian ministry. Of the meeting he writes:

Our meetings continued through the entire week, with a constantly rising tide of sympathy between us and our delegates and invited native friends, (mostly from Mr. Coan's extended field,) and with a constant strengthening of fraternal affection between ourselves. Not a jar of any kind occurred between us pastors, or any others. Indeed it was a delightful, and in some respects a heavenly (I speak with moderation) series of meetings. It has never been my privilege to attend so blessed a gathering, and this opinion was general. We think a most favorable impression for the cause of truth was made by the labors of the week. It was a week of toil, with hardly enough of relaxation to satisfy the de-

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mands of nature. The meeting was begun, continued and closed with prayer. Half an hour of each session was by unanimous vote given to prayer, and the closing half hour of the meeting was likewise thus devoted. Besides this, our evenings, so far as they were not occupied with other duties, were given to supplication, and, in short, we spent the week in an atmosphere of prayer.

Revival on Oahu.

Of the work of grace now in progress on Oahu there is no need that I write, since others, who are on the ground, can better give you the facts. Doubtless it is a great work, and although not without its full share of animal, and merely animal elements, yet I should not dare to speak of it in any other way than in profound thankfulness, that God has at length so visited his people in that Island; that there, where sin has so abounded of late years, grace is at length so made to abound. All praise to the grace that so freely pours salvation down upon a perishing population. The papists are exceedingly annoyed, and at their wits' end to know what to do. Yet they are more and more active, and bate not a jot of their boldness, and their impudent disregard of all truth.

We have long been praying for a visit from on high upon our people, and have been looking for it; yet hitherto the blessing tarries. But I cannot doubt that to us also, on this Island, a time of mercy is in store, and that it is erelong to be vouchsafed. My heart would sink within me were I to think otherwise. Oh Lord, how long!

Mission to Western Turkey.

ADRIANOPLE.

LETTER FROM MR. MORSE, DECEMBER 3, 1860.

Critical Condition of the Bulgarians.

THE following are the statements respecting the condition of the Bulgarians which were referred to in the Herald for February, as having been received from Mr. Morse:

Previous to 1764, the Bulgarians had their own Patriarch and bishops; but at that time, the crafty Samuel I., Greek Patriarch, procured the absorption of the Bulgarian Patriarchate into that of his own church. The Bulgarians of European Turkey are now three or four times the number of the Greeks; and they justly feel that they can no longer submit to such degradation and oppression, and strongly desire the recognition of their ancient privileges. After the granting of the famous hatti humayoun, they applied for the independent recognition of their church. They were refused, and this only strengthened them to make another application. There are ten to urge it now where there was one three years ago. Meantime, the breach between them and the Greeks has been growing wider and wider. The Greeks accuse the Bulgarians of plotting against the Government, the Bulgarians proclaim their fidelity to the Porte, and substitute in their liturgy the name of the Sultan in the place of the Greek Patriarch. They have demanded the reading of the Slavic in their churches, instead of the Greek. The contest has sometimes been so fierce as to lead to bloodshed in the churches, but the Bulgarians have generally gained their point. This last year, at the election of the Greek Patriarch, Turnova, Sophia, and Philippopolis refused to send delegates, saying they did not recognize the Greek church.

During the recent visit of the Grand Vizier through Bulgaria, petitions were sent in from almost every town for the independent recognition of their church. It is now time for an answer; but the Porte, beset with so many difficulties, is inclined to put off so perplexing a question. Two weeks since, the Bulgarians resolved, in a council of one hundred and fifty delegates from the various towns, that if the Porte did not give them an answer in two weeks, they

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would accept the proposition made to them over a year since by the Pope, to acknowledge him as the head of the church and retain all their own church privileges, and thus become Catholics in a body. This is favored by all the intrigues of the Jesuits, and politically by all the power of France. Over two years since a paper was started under the captivating title of *Bulgaria*, which claimed to be strictly devoted to the Bulgarian interests. It was extensively taken; soon began to show its Catholic leanings; and then threw off all disguise. This paper has assiduously urged the Bulgarians to this course, and it is probable that some of the delegates sincerely desired such a result, while others resorted to it to obtain their rights; yet, if they can not do this, preferring Popery to returning to the Greek church. It is for the political interests of the Porte and of England that this separation should take place, and we have confidently expected that this would be the result. Sir Henry Bulwer has expressed his opinion to the Porte, but, as the question has political bearings, has not thought it best to urge it. Should the Bulgarians become Catholic, the cause of truth, apparently, would be greatly retarded; whereas, it would be greatly promoted if they should secure their rights through the influence of Protestant England. As may well be supposed, the past two weeks have been weeks of solicitude and prayer; and this morning it was a relief to learn that the Bulgarians have deferred, for the present, the execution of their threat. They may execute it hereafter, and at this critical time it is specially becoming that Christians should make them the subject of prayer.

Bearings upon the Missionary Work.

The bearings of this question upon our work are apparent. When letters were sent out to the various towns, inquiring whether, if the Porte did not give a favorable answer, they would accept the proposition of the Pope, one of the first things done was to consult the missionaries. At Turnova, the brother of the man who has been elected head man of the nation went to consult with Mr. Long; at Eski Zagra, the head teacher conferred with Mr. Byington; and the same thing has taken place here. In this struggle, also, the Bulgarians are led to examine the teachings of Scripture, and to compare them with those of the Greek church. One of their leading delegates has put out a pamphlet, in language so earnest and forcible as to remind us of Luther at the commencement of the Reformation. The awakened state of mind which they are in, also leads them to inquire why they may not as well become Protestants as Catholics; so that, in case they should decide to go over to the Pope, many, probably, will prefer to become Protestants. Meantime, our books are extensively sold. One of the students sent from Bebek into the Sophia field, sold in two months over 5,000 piasters' worth. Apparently the work will be upon us in all its magnitude before we are prepared for it. The importance of occupying the two remaining great centres, Sophia and Uscup, in the western part of the field, apparently cannot be too strongly felt.

PHILIPPOPOLIS.

Letter from Mr. Clark, December 5, 1860.

Mr. Clark, who accompanied Mr. Morse, of Adrianople, in his recent tour in Bulgaria, after speaking briefly of that tour, refers to the prospects of the missionary work at and around his own station; mentioning some facts of interest in regard to young men ready to be educated by the missionaries; a readiness to hear the truth among the people; the labors of colporters, disposing of many copies of the Scriptures; and the present condition of the Bulgarians, of which Mr. Morse has written more fully.

Readiness to Hear.

The interest felt by many young men here, and that manifested in other places,

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have seemed to me to make a small boarding school highly desirable. We long for the time when an efficient band of warm-hearted Christian young men will be ready to enter these villages and homes, and tell of the way of life through a crucified Redeemer. The people are now ready to hear. Whenever our helper and colporters have been to these villages they have found willing listeners; and the Bulgarian peasants, who are now thinking, and are learning more and more to think for themselves, feel that that religion which has for its teachers only an ignorant priesthood is not the religion for them. Thus far the masses have been blind followers of blind leaders, while the educated, despising the priests, have feared to take an open stand in opposition to their empty forms, but have worshiped, and devoted themselves to, education.

Helpers—Sale of Bibles.

During the past few months I think the work of spreading the truth has been advancing, though there has been less of apparent effort and fruit. It has been the season of labor and business, in which all are engrossed; but the Scriptures are in the hands of many, as seed to germinate. Our helper has had some opportunity for conversation. A little chapel in one of our own houses has been prepared, and is also used for the school. Three colporters have been engaged in selling the Scriptures. They have sold about $450 (10,000 piasters) worth in the aggregate, within about nine months. One of them went west, through Samokov and Uscup, and returned by Salonica. A second went north to Sophia, Nissa, and Widin, stopping at several great fairs, which continued from a few days to several weeks each, and meeting with good success. These two were students from Bebek, employed during their vacation. A third, who came here from Nicomedia, has just returned from a three months' tour in the neighboring villages. He comes back encouraged, and seemingly deeply interested in his work; he has been cordially received, and has had many opportunities for free conversations; and he is to start in another direction to-morrow. Now we long for those young, educated, Christian (when the Spirit shall change their hearts) young men, to live and labor in these villages, as teachers or preachers.

Another subject awakens our anxieties, as well as interest and sympathy. The spirit of freedom in the Bulgarians has caused them to rise against the Greek hierarchy. They feel that they have rights, and claim them. The Bulgarians here are not ready to follow the Romish leaders, but what they will do if their demands are not granted we cannot foresee. It seems as if the movement to Rome would close up the opening fields, while the appointment of their own ecclesiastics would open the doors of access still wider. We would carry this all to Him who hears prayer; and we ask for them and for ourselves, the pleadings of American Christians at the throne of grace.

SIVAS.

LETTER FROM MR. WINCHESTER, NOVEMBER 28, 1860.

MANY readers of the Herald will remember the interest with which they have read former letters from several missionaries, respecting Kuzzelbash Koords, professing Protestantism, and a desire to be instructed. To go no further back, the letter from Dr. Jewett, referred to by Mr. Winchester in this communication, (published in April, 1858,) mentions the fact, that as early as September, 1856, some of this people visited Sivas, from villages thirty or forty miles distant, seeking professedly for religious instruction as well as political protection, and then saying, as they now say, "We are Protestants." In that letter, also, Dr. Jewett gives an interesting account of a visit to that people by Baron Krikor; and Mr. Nutting, of Oorfa, in a letter published in the Herald for November, 1860, mentions a visit by him to villages of the same people in the vicinity of Adiaman, as well as visits by them to Adiaman, and

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attendance on the Protestant meetings there, and gives some account of the people and their religious views. These and other like facts in the history of the mission for the last four or five years, give increased interest to the statements in this communication from Mr. Winchester respecting this people. Professions of interest in the truth, and of desire for instruction, continuing for so long a time, would certainly seem to afford ground for encouragement, and good reason for doing more than has yet been done to meet the call from them for teachers and preachers of the gospel.

Need of More Native Helpers.

While our field is very large, our force of native agency is very small. The population of this district is estimated at 125,000. There are four out-stations. We have believed that if the work could be pressed forward at these out-stations, which are central, the influence would soon be felt in the many villages around each. For Sivas itself, and for these four important out-stations, at one of which there is a church of fourteen members, we have only had, during the past year, one preacher, one city laborer, and two teachers. Sometimes with discouraged feelings, often with great solicitude, we have sought an answer to the question—What shall we do to supply this want of native agency? There seemed to be but one course, and that was to use such men as we could find in our own field. Accordingly, very soon after my return from the annual meeting at Kharpoot, I commenced instructing a theological class of six members, and have given them instruction nearly three months. With this force we hoped to supply the four out-stations, viz.: Gurun, Divrik, Sinjan, and Zarah, each with one helper.

Call to Labor among Kuzzelbash Koords.

But unexpectedly a call comes to us from another quarter. We have been visited six or seven times, within the last few months, by Kuzzelbash Koords, who came from villages about forty-five miles distant. They called themselves Protestants, and entreated us to send them a preacher of the gospel. They said: 'We believe that Jesus Christ is the only Savior of lost men, but as yet we are ignorant, and you must teach us. You have the truth, and we have no hope of learning it except through you.' Two of their number have several times attended our chapel services, and were very attentive listeners. They first called themselves Protestants some four or five years ago, and are the same people to whom reference is made in a letter from Dr. Jewett, published in the April number of the Herald for 1858. A helper was sent among them at that time, and it will be asked, why was the work discontinued? It was not from any lack of interest on their part, but so far as I have understood, the missionaries were not fully assured that such a work could be protected.

A Visit among Them.

As the entreaty to send a helper to this people has been renewed with great earnestness, and pressed upon our attention so frequently, it was deemed advisable that a missionary should visit them in their mountain home. In accordance with a vote of this station, therefore, I started with Baron Krikor, a member of the theological class, which I had dismissed the previous week. We anticipated some difficulty in finding these mountaineers, but were happily disappointed. On the afternoon of the second day we inquired after those who had visited us at Sivas, giving their names, and were assured that we were within fifteen miles of their villages. We were also informed that these men were Protestants. Procuring a guide we went on, and reached one of their villages about sunset. Though we found, that evening, none of the Koords who had visited us, we were cordially welcomed, and were told, 'We are the people you seek, and you will stay with us to-night.' We were soon enjoying the warmth of a genuine Koordish fire, and refreshed by

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a cup of Turkish coffee. With haste a repast was made ready, consisting of a lamb, newly baked bread, honey, yaghoort and pilaf. This passed, we dismissed our Turkish guide and sat down to converse with our Koordish friends without reserve. We spent the long evening with about a dozen of them, in reading, conversing, singing and prayer. Our friends listened with much interest as Krikor read and explained several chapters of the Bible. In the morning, a Koord who had attended our chapel at Sivas came running to welcome us, from another village, out of breath, and wet with perspiration.

Visit to Sheik Suleyiman.

In company with this Koord and several others, we started for the village of Sheik Suleyiman, distant nearly a day's ride. On our way thither we passed through four villages, at each of which we stopped a short time, to take a cup of coffee, read a portion of Scripture, and offer a prayer. We were every where received with great cordiality, and as we went onward the number in our company increased. On reaching the residence of the Sheik, we found he had gone to a village ten or twelve miles distant, and was not expected to return till the next day. A messenger was dispatched for him, and in the mean time, we were entertained at his house, by his wife and son, with true Koordish hospitality. A lamb was roasted for us on a spit, by a large fire, around which sat some fifteen fine looking Koordish men, (besides several women and children,) listening to the truths of the gospel. At length the chief arrived, late in the night, and welcomed us, expressing great thankfulness that we should have come so far to visit them. Nearly all the night was spent in reading the Bible and in conversation. Again and again the request was repeated, that we would send them a religious teacher. They said: "We wish to learn the way of salvation. If we remain in ignorance and perish, will not our blood be required at your hands? We are ready to receive a teacher, and if you will send one, we will care for him as we do for our Sheik."

The Parting—A Helper Sent.

This seemed to us a call of Providence. About fifty families, called Protestants, are united in this entreaty, and we feel that through these friendly Koords we may hope to reach thousands of their race, many of whose villages we saw from the tops of the mountains which we crossed. The territory which they inhabit is about forty-five miles wide and eighty or more in length. Such is the open door which we could not refuse to enter. We told the Sheik we would send a helper for a few months, and they seemed greatly rejoiced.

Having thus settled this question, we proposed to take our leave. Krikor read the 10th chapter of the Gospel of John; we sang in Turkish, the hymn commencing—

"How sweet the name of Jesus sounds
In a believer's ear;"

and as we rose to offer prayer, those present, about twenty, stood with us, with uncovered heads, forming a semicircle in front of the fire. It was a touching spectacle. For them it was a new attitude; we had evidence that many of their hearts were moved with unwonted emotions; and we pray that they may be renewed by divine grace. Attended by the Sheik's son for our guide, we parted from them, receiving many expressions of gratitude for our visit, and reached home in two days.

To-day we have sent away Krikor to begin his labors among this interesting people. Two helpers besides Krikor we have already sent to their fields of labor, and we hope to send two others in a few days.

At our communion season in October, four united with the church; but we mourn that from the hundreds in this city who are enlightened, and who freely

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admit that the truth is with us, so few come forward and avow themselves on the Lord's side. We need the Holy Spirit's influence, to convince them of sin, and make them willing to forsake the world and endure persecution, if need be, for the Lord's sake.

CESAREA.

LETTER FROM MR. FARNSWORTH, DECEMBER 7, 1860.

The Converted Turkish Family.

IN order to preserve the proper connection of events, it seems proper to place this letter from Mr. Farnsworth before and in immediate connection with one from Mr. Schauffler, relating to the same persons, who are now at Constantinople. The case is one in which the brethren at Cesarea have felt deep interest for a considerable time, (see Missionary Herald for 1859, pages 115 and 273, and for 1860, page 18,) and one which may still well enlist the sympathies and the prayers of Christians not in Turkey only. The dangers and temptations which compass such professors of the Protestant Christian faith in that empire are yet very serious, as will appear from statements which are published in connection with this narrative. Mr. Farnsworth writes:

You have from time to time been informed of the circumstances of a Turkish family in Cesarea, which embraced the gospel some four years ago. The man and his wife have both continued faithful and patient, though surrounded by trials and very great dangers, all these years. Repeatedly the fanaticism of the bigoted moslems has been so much excited that we have regarded the life of the brother as in imminent danger. Once he came to me in great excitement, and requested me to pray for him, saying, "Now, *even now*, my enemies will kill me;" but the gracious Lord has preserved him and his, in all their perils.

Dangers—Attempts to Escape.

From the time when he learned to love the New Testament, he saw that he must leave his native place; for Cesarea is one of the strongholds of the False Prophet. He early arranged his business, and put his property in such shape that he could easily leave; but when he applied to the Government for a permit to remove with his family, it was denied him. A year ago he went to Constantinople, leaving his family here, to see if any satisfactory arrangement could be made to enable him to escape, but nothing was accomplished. He returned to his home almost in despair, but showed no wavering of faith, still clinging firmly to the gospel of Jesus. Ever since his return, he has been anxiously watching for an opportunity to flee secretly to a place of safety. This, though a dangerous experiment, seemed to be his only alternative.

About two months ago, his situation was made peculiarly dangerous by a new display of fanaticism. An enemy, an Armenian, by various means, excited against him the hatred of the more bigoted moslems. Certain men were reported as deliberately planning to murder him. We did not consider his danger so great as on some previous occasions, yet his relations to us seemed too well known to be longer ignored, and the civil head of the Protestants went to the Pasha, then here from Yozgat, informed him of the dangers which threatened our moslem brother, and asked protection for him.

Protection Promised—Boldness.

The Pasha, and also the commander of the troops stationed here, declared their readiness to protect him. They said, "There is perfect religious freedom;" and the Pasha added, "Who dare disturb him for reading the Gospel—I myself read it." These promises encouraged us so greatly that we were nearly persuaded that it was the duty of these friends to be baptized here; but they dared not, and I think it would have been imprudent, at the least.

After we had appealed to the Government, and while his enemies were planning his destruction, Ahmed declared his

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apostasy from the moslem faith in a manner that quite surprised us. In one of the most crowded thoroughfares of the city, he proclaimed with a loud voice, "Do what you will, I will not go to mosque. Regard me as an Armenian idolater if you please, worshiping pictures and the cross; or think me a Greek or a Catholic, or what you please; I will talk with whom I please, and go where I please, for our Sultan has granted perfect liberty." He then referred to the scenes at Damascus, and to the terrible retribution so swiftly visited upon their perpetrators, and said, "When will you leave your folly? Do you mean to bring upon yourselves such evils as your brethren there are suffering?" Then, approaching one of the men supposed to be particularly active in efforts for his destruction, he took hold of his collar, saying, "You want to kill me, do you? Do not think yourself hid. I know you, and have complained of you to the Pasha. If you have anything to say against me, say it now. If you want to kill me, behold, there is my house; I keep no weapons but a small knife; come if you think best." Everybody, moslem and rayah, was astonished at this language, and much more of the same kind, but no one dared injure him.

They go to Constantinople.

A few days after this scene, a muleteer, well known to the missionaries, and peculiarly well qualified to execute the difficult business of removing this family, called on us. After being informed of the circumstances, he entered most heartily into the plan. With a few hours' notice, the family were ready; and a little after midnight, November 27, they mounted their horses — this moslem brother, his wife, and three little daughters—for their long and perilous ride of two hundred and forty miles to Samsoon. Before daylight they had left the Cesarea plain, and the following Saturday they reached Marsovan, in season for a quiet Sabbath there, with the missionaries whom they had learned to love in Cesarea. They seem to have had no serious trouble till they reached Samsoon, the very place where they expected safety. On arriving there, they learned that Mr. K., the acting English consul, was absent. People from Cesarea, both moslems and rayahs, did what they could to injure Ahmed. Some proposed seizing his children, and killing him and his wife; some complained to the Pasha, and attempted to arrest his course. The danger was so great that it was found necessary to place the family in the English consulate for protection. There they remained two days, when Mr. K. returned, and the next day a French steamer, bound for Constantinople, appearing, he put them on board, and sent them on in peace. Our last post from Constantinople brought the news of their safe arrival there. They were the very happy guests of one of the missionary families in Bebek. I am sure you will unite with us in thanksgiving to God for his watchful care over this family, and for his goodness in delivering them from their prison-house. But they are now surrounded by new temptations and new trials. Pray for them that their faith fail not—that they may endure unto the end.

CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER, JANUARY 2, 1861.

The Turkish Family from Cesarea.

MR. SCHAUFFLER writes respecting the family whose removal from Cesarea is reported in the foregoing letter from Mr. Farnsworth, as follows:

You will receive by this mail a letter from Mr. Farnsworth, dated December 7. At the request of Mr. Herrick I add a few lines, as you might well expect to hear from us also on the subject of this interesting family. They have now been here about seven weeks, and are favored by Mr. E. E. Bliss with a shel-

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ter, occupying his dining room, on the lower floor.

When they arrived, they might have fallen into serious embarrassments; for they came up from the steamer without having passed their effects through the custom-house at Galata or at Stamboul, and of course they had no permit from either of these places to land their baggage. To make the evil worse, they inquired for the "Protestant school"—they being obviously a *Mohammedan* family from Asia Minor. Fortunately a person from Bebek was about, who being the custom-house officer of the landing place, let them pass, called porters, and directed them to our seminary. Soon after, this man, an entire infidel, came to Mr. Williams and boasted of his liberality to us. "I knew," he said, "that they were *your* people. I might have sent them right down to the custom house, but I winked at the thing, loaded their baggage upon the backs of our porters, and sent them up to your school. I know all about these things," &c. They have since changed their Anatolian for the Constantinople dress, and go out and come in, no one having disturbed them thus far.

There are, however, embarrassments enough connected with this case, without any Turks to annoy or to threaten us. The man's trade consists in fabricating articles of iron; e. g. ironing pans, shovels, grates, tongs, &c. &c. But these articles are manufactured here in immense quantities; and although this trade yielded to the family of Ahmed a comfortable living at Cesarea, they would be entirely undersold here by the Gypsies, pitching around and in Constantinople. I have made efforts to find work for him, and he himself has taken pains, and is still seeking; but no opening has appeared as yet. Fortunately Ahmed is not altogether poor. Although they left their house and furniture behind, in the keeping of a Protestant Armenian, they brought some ready cash with them. But they are very anxious not to eat up what little they have, and become a burden to others.

Mr. Schauffler alludes to other embarrassments in the case which need not be mentioned here, and at a later date, January 8, adds a statement that the family had just removed to Yeni Kapoo, having hired a house there.

Work among Mohammedans.

In a letter of earlier date than the foregoing, Mr. Schauffler refers to the work among Mohammedans, and the present attitude of the Turkish Government towards that work, as follows:

The work among the Mussulmans is going on steadily, notwithstanding the threatening clouds which are beginning to rise upon our horizon. I have received reliable and repeated information, that the Porte intend to organize a decided opposition against the encroachments of the Bible into their *nationality*—about their *religion* they care nothing. Their plan seems to be this; to make diligent search for the New Testaments and Bibles in Turkish, and for their owners and readers; to confiscate the books; to frighten or punish (according to the degree of culpability) the individuals; and to exile those who have really made defection. Upon Mr. Williams they are not intending to lay their hands, but they will so isolate and guard him, that no one shall approach him.

Two or three weeks ago, the Grand Vizier sent word to the Serasker to call for Abdi Effendi (our baptized Imâm) and examine him. This was done, and the old man made the following confession and statement: We are no ghiaours; (i. e. we worship neither pictures, nor crosses, nor saints;) we assemble and read out of this book; (drawing out of his bosom the New Testament;) we sing out of this one; (producing a Turkish Hymn Book;) and we listen to preaching from the Gospel, and engage in prayer for all men. If there is any thing wrong in this book, please point it out to me. He supposed, (on inquiry,) that there might be some forty men who

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were like him, and mentioned some of their names. He was then dismissed with a word of advice, to let alone things too high for him. Since then a young theological student, (Mohammedan,) who keeps and reads the Bible in his room in the mosque precincts, has been searched after; but he happened to be absent in Broosa. The Omer Effendi (exile in Broosa) people have been informed, privately, that they will be taken in hand again, and that their leader will be exiled from Broosa to some other more distant and hopeless place. He is very closely watched where he is.

Mr. Schauffler states that great efforts have been and still are made to induce Hamdi Effendi, (the nephew of a Pasha of high rank, who was baptized some time since, and then expelled from his uncle's palace,) to return to his former position, where it is promised that he shall be left free to believe what he pleases. "What they wish to accomplish," he says, "is evident; and Hamdi Effendi will need much grace to resist these temptations."

A letter from another missionary, dated December 10th, speaks of Hamdi Effendi as having returned to his uncle; expresses decided fears as to his Christian character; and less confidence than some others have felt in the general promise of "the work among the Turks."

Mission to Eastern Turkey.

ARABKIR.

LETTER FROM MR. RICHARDSON, NOVEMBER 20, 1860.

MR. RICHARDSON introduces his letter by referring to the very natural desire of missionaries to send, and of the friends of missions to receive, cheering intelligence; but remarks that disappointments, failures, and various trials of faith and patience must be expected, and should be communicated to the churches, as well as the brighter aspects of the missionary work. He then mentions some of the trials recently encountered at Arabkir. They are only such as every thoughtful Christian will expect to see reported, at times, from the missionary field, and yet such as should lead all friends of the work to a deeper consciousness that our reliance must be upon God alone, and to more earnest prayer.

Apostasy of a Helper.

From this station, we have had the delightful privilege of communicating much to cheer the friends of Christian missions, and we have yet on hand an increasing store of these bright tokens; but we think it best not to conceal the fact that we have a considerable bundle of discouragements and disappointments. Of these, I propose now to give you a specimen, though it is one bordered with a cheerful setting of hope.

The first evangelical church of Arabkir was organized August 1, 1854, and during the six years of its existence, fifty-three members have been received to its fellowship. When their early education and their peculiar temptations since embracing the truth are considered, the fact may be regarded as a remarkable one, that the first instance of excommunication occurred only the last Sabbath.

The offending brother had been a Protestant for about ten years; was early received to the communion of the church, though not without some misgivings; and was employed as a helper from the first occupation of this station. He was a teacher by profession, and "Margos," or "Boanerges," has been often mentioned in our communications. (For a particular account of him see Herald for 1854, page 378.) He has been stationed most of the time, for the last four years, first at Egin, and afterwards at Malatia. From the first he has occasioned us much pain by the spirit and conduct in which he has often indulged; but we have borne with him, hoping for the best, and knowing him to be possessed of considerable influence among the people, from his reputation for learning and his volubility of speech.

[Some details of his proceedings in different places are here given which may be omitted.]

His efforts to cause division having failed, and we having become thorough-

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ly convinced of his utter unworthiness to be a helper, and, indeed, to have a standing in the church, he returned to the bosom of the idolatrous communion from which he had been so long estranged. As the wages of this unrighteousness, he had been previously assured that he should receive a salary, and be employed to teach a school in his own house, in opposition to the flourishing schools, male and female, on our chapel premises, near which his house is situated. He had, by his course, completely destroyed his influence in the church, so that, all having been thoroughly convinced of his wickedness and hypocrisy, the vote at the church meeting was unanimous for his excommunication.

Another Case.

At the same time it became our painful duty to suspend one other member, for disorderly conduct. This is a young man, whose father, some years since, [then a noisy Protestant, but who soon became a violent opposer, and a relentless persecutor of his son,] was very active in his efforts to secure the residence of a missionary in this city. The young man was received to the church in July, 1857, and for a considerable time appeared well. But at length his place in the chapel was occasionally vacant, and we learned that he was greatly flattered by many of the rich and worldly Armenians. It soon became apparent that the changed tactics of the opposers were producing the effect desired,—that the deceitfulness of riches and the lusts of other things, entering in, were accomplishing what affliction and persecution could not. Having thus surrendered his heart, he only awaited an occasion to deliver himself up to the enemy. This the disaffection of Margos afforded. He has ceased to attend at our chapel; goes, it is said, to the old church; and gives as a reason for his course, that *we would not employ his friend.* The young merchant is to be taken as a partner into one of the most wealthy of our commercial houses, and placed over a flourishing branch of their trade at Aleppo. We have therefore but little hope that he will ever be restored to a standing in our church.

The purity of the church promotes its peace and prosperity. This blessing in the trouble—this silver lining of the cloud—we are already beginning to witness. Although these apostates are trying to persuade themselves and others that there is no great difference, after all, between the Armenians and Protestants, yet the best informed among our people are learning to distinguish between the holy and the profane, between the clean and the unclean.

Chapel at West Arabkir—Schools.

To this communication, though already long, I will add one or two incidents which encourage hope. The chapel at West Arabkir, commenced in 1857, has at length been completed, and was formally dedicated on the 4th inst. As the building was an entirely new one, and on ground not previously occupied, we have been compelled to move with the greatest caution in the case, lest we should arouse a strong opposition on the part of both Armenians and Turks.

At the dedication, about one hundred persons were present, including a goodly number of females. A regular preaching service will hereafter be maintained in that place, on Sabbath morning, at the same hour as the service in the chapel at East Arabkir. The prospect there is quite encouraging, notwithstanding the greatly increased activity of the Armenians, who have built a large school-house this year by the side of ours, and have gathered a school of about one hundred pupils.

We have been giving much attention to our schools this autumn, with a view to their better organization, &c. Each pupil is required to pay a small initiation fee, which is a new feature. To the male school at East Arabkir, fifty pupils have been received, and to the female,

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thirty. The pupils of all our schools are expected to attend our Sabbath school. Last Sabbath about seventy children were present, besides the adult classes, for men and women.

Madura Mission.—India.

LETTER FROM MR. TRACY, OCTOBER 15, 1860.

Seminary at Pasumalie.

RESPECTING the school under his care Mr. Tracy writes:

At the commencement of the term in June, a new class of catechists, nine in number, was admitted to the seminary. A class of boys was also admitted at the same time, from the station village schools. This class was limited to fifteen, but on the day of examination, thirty-one candidates were present, from the different stations. After a day spent in careful examination, the requisite number were selected; and the remainder returned, greatly disappointed, and in some cases in tears, to their houses. As this was the first class to be admitted directly from the station and village schools, we have looked forward to the result with interest, and not without some degree of anxiety. The boys admitted sustained a very fair examination in the required studies, and I think were not in any way inferior to the class which preceded them. We hope that the necessary rejection of half the candidates will prove a stimulus to more diligent study in the village schools, and that the standard of admission to the seminary may be gradually raised as high as is desirable.

Donations to the Board.

I mentioned, in my last report, that the Seminary Evangelical Society had made a donation of 161 rupees to the Board, besides defraying all the expenses of the station school. Since then, a personal subscription of over 66 rupees has been made and forwarded to your treasury, as a thank-offering for many benefits received through its instrumentality. Of this amount, 36 rupees were from the teachers, 26 from scholars, and the remainder from servants employed in the seminary and in our family. It was literally a free-will offering; and though the amount is not in itself large, it indicates, under the circumstances, a most commendable spirit of beneficence. Each of the seminary teachers gave half a month's wages, which, with the present greatly increased expense of living, could not have been done without much self-denial.

In addition to the above, I have had the pleasure of receiving, from two of the former pupils, 150 rupees as a donation to the Board. They were members of the first class which graduated, and have both been, for several years, in the service of Government. It was very gratifying to me to find that the writer of the letter accompanying this donation, after fifteen years' absence from the seminary, still retains so warm and grateful a recollection of the privileges he enjoyed while here.

LETTER FROM MR. CAPRON, NOVEMBER 16, 1860.

The Patianur Field.

HAVING spoken of some matters of personal interest, Mr. Capron, who is still at Madura, refers to the progress which he is making, after many delays, in preparing a house for his residence at Patianur. These delays were occasioned, in the first instance, by the financial embarrassments of the Board, and then by difficulty in securing a title to land, and the general inefficiency of the people. He then writes:

Since my last, I have made four tours to my Christian congregations. The name of the Patianur station has been changed to Mana Madura, to correspond with the name of the village selected for our residence. The bright spot in this field is the congregation in Sudiur, where there are four excellent members of the church. The station of Sivagunga is also in my charge, and the

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bright spot in that is the village of Shetur. In my last stated letter, I mentioned that the catechist of that village, a recent graduate of the seminary, had just written me that he would give a month's wages to the Board for the Jubilee collection; which, with what he had before given me, amounted to one-tenth of his salary for the year. He afterward succeeded in raising for the same object, in that little congregation, the sum of $4 26. This, with what the catechist gave, would be for the thirteen adults, six of whom are members of the church, an average of 56 cents each; or including the children, who joined in the subscription, 28 cents each; but in sums varying from half a cent to three dollars. The whole amount from the two stations is $15 32.

Girls' Boarding School.

The Girls' Boarding School is constantly full, and applications are often made for the admission of new scholars. One applied yesterday, and two more today, but we could not receive them. Since my last, two have left the school to be married, and two have united with the church. Others are interested, and six or eight come for private conversation on the subject of religion. All are desirous to join the church, and the difficulty is to satisfy ourselves that they have not only sufficient knowledge, but the other requisite qualification, a meek and penitent spirit. A daily prayer meeting is kept up in the school, and we wait there, as we do throughout the mission, for the outpouring of the Holy Spirit.

Miss Ashley continues to have excellent health, and as she makes progress in the language, is devoting more and more time to the school. Her presence here has been an unspeakable relief to Mrs. Capron; while there is more work to be done in the school, and work worthy of the time and thought of an American lady, than both of them can do when both are in good health.

TIRUPUVANUM.

Letter from Mr. Chester, November 26, 1860.

Influence of Native Christians.

Mr. Chester mentions, that the native pastor to whom a call had been extended by the church at Tirupuvanum, has decided to remain where he now is, so that he is still to be left without such a helper in the labors of the station. Speaking of the favorable influence exerted upon the heathen of certain villages, by relatives in other places who have embraced Christianity, he says:

On a recent occasion, when the Christians came from their village to attend a wedding among their heathen relatives, I found that Christianity was a theme of almost constant conversation. My station catechist was invited to come and assist the Christians in inducing their heathen friends to renounce idolatry and accept a Christian teacher. Their reply was, that they were not ready yet to become Christians, but they were quite cordial in inviting the catechist to visit them at their houses. This he has done, and will continue to do.

Schools.

The following statements respecting efforts to improve the schools, the readiness of the people to come into connection with the missionary, and to have their children use Christian books and receive Christian instruction, are of a pleasing character.

The schools of our station are, I think, improving a little, but I have long wished to do more for the teachers. We have had a meeting for teachers and catechists living within five miles of Tirupuvanum, once each week during the past year, but have spent only two hours together. This has given me only time to hear reports of their work for the week, and two lessons, one in the Catechism and one from some part of the New Testament. We commence, this week, a weekly meeting, which I trust will be of still greater benefit to the teachers. The design is to remain together three hours longer each Wednesday, and the additional time will be

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occupied with another lesson, for the catechists especially, from the Bible, and also one for them in the Evidences of Christianity, or from a treatise on Theology. The teachers will also have two additional lessons to recite and receive instruction upon, one in Geography and one in Grammar. Our plan is, to give this regular portion of time, each week, to preparing both catechists and teachers more thoroughly for their work.

Since I last wrote, Mrs. Chester has commenced holding a meeting with the women living immediately around our house. Most of these are either church members or have renounced heathenism. A few, however, are still heathen, but are willing to commit answers in the catechism, and to listen to instruction from the Bible. I am almost daily having calls from persons from distant villages for books. Some ask to have a school established in their village, or request me to take a school, which may already be in operation, under my care. In all these cases, if the village is not too far distant, I either go and see the school, or send one of my catechists. In some cases I have supplied these heathen schools with a few of our Christian school-books, and the teachers seem quite willing to use them. There are two heathen schools, the scholars and teachers of which come regularly to our Sabbath service. After the morning sermon, I have an exercise with all the children, hearing them recite answers from the catechism, verses from the Bible, and one or more verses of a hymn. All of these, the majority of the heathen scholars recite quite creditably. But I long to see a Sabbath school here like the one in Aintab.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, NOVEMBER 15, 1860.

Snares and Temptations—Prospects.

SPEAKING of that degree of religious interest which has appeared to him to exist at Baraka, and of the unhallowed influences which are ever encountered there by those who begin to feel the force of truth, Mr. Bushnell writes:

We continue to have evidence of the presence of the Holy Spirit among us, though the manifestations are not as marked as they were a few months since. Recently I received to my class of inquirers a young man from one of the towns, in whom I felt much interest. He has endured much ridicule and opposition from his friends and neighbors, but seemed determined to persevere and be a decided Christian. Their efforts to turn him back having failed, his friends have succeeded in obtaining for him employment upon a vessel where he will, for some time to come, be withdrawn from the means of grace, and constantly exposed to the most insidious demoralizing influences. This and similar snares have often entrapped those who were fully resolved to escape from the power of heathen superstitions, and who could not be restrained by jeers, cruel mockings and threats. Those who enter the kingdom of heaven here, have to rush into it with ears closed against the remonstrances of friends; and when once entered, nothing but the power of Divine grace can keep them in it, for no means are left untried to cause them to fall.

The class of ten or twelve, who are indulging hopes of having been born of the Spirit, appear pretty well, and we hope will be prepared to unite with the church at our next communion season; but our past experience leads us to exercise great caution in the admission of persons to the church. Our meetings on the Sabbath, and during the week, continue to be attended about as usual, and our schools are much the same as they have been for a year or two past. While I am unable to communicate any thing particularly cheering, I see nothing in our condition or prospects peculiarly discouraging, and often compare our open, peaceful field, with those of our brethren where civil war, rapine and

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bloodshed are so fearfully prevailing. O that we had more faith and zeal for our Master, and love for these perishing heathen for whom he died! Then would our trials and discouragements appear more trivial, our hopes brighter, and our blessings and privileges greater.

Mr. and Mrs. Walker reached Baraka, on their return from the United States, on the 20th of November, in good health. At a meeting of the mission November 22, Messrs. Preston, Best, and Clark were designated to occupy the Nengenenge station.

Syria Mission.—Turkey.

ABEIH.

Station Report.

The following report of the Abeih station for the year 1860, furnished by Mr. Calhoun, will be read with peculiar interest as relating to a period of so much excitement, danger and desolation in Syria. Some portions of the narrative are specially calculated to call forth thanksgiving and praise to Him whose protecting care has been over the missionaries and their Protestant friends, throughout such a season.

Providential Care—The Seminary.

It is usual and proper, in the review of by-gone periods of time, to note the paternal and watchful providence of God over us, and his wisdom and goodness in protecting us. More than ever does the obligation to do this rest upon us, in the review of the past year; and we would record with gratitude, that the gracious hand of the Almighty has been over this station for good; and that, too, in the midst of scenes, and during long months of anxiety, which otherwise could not have been borne. It has been the only comfort from day to day, that God reigns; and that he was making—and that only from day to day—the path of duty plain.

As a matter of course, the ordinary routine of labor at the station has been much disturbed. The war and its consequences have demanded largely our attention. The seminary was dismissed late in June, about a month after the first outbreak, and a few days subsequent to the slaughter at Deir-el-Komr. The young men had, previously to that event, pursued their studies with some degree of regularity, though with great distraction. After that, on account of the proximity of Deir-el-Komr, and the terror which fell upon all classes of the community around us, it was evident that the profit to the students by remaining here would be too little to warrant it.

We had thought to re-open the seminary ere this; but it has been deemed advisable to delay somewhat longer. We hope to gather our pupils again in the spring. It may be, also, that our educational plans will be so modified as to render the seminary, more distinctly than ever heretofore, a religious institution. For the year to come we propose to have primary schools only in those places where we have regular preaching on the Sabbath. It should be mentioned that Mr. Berbary, the teacher in the seminary, remained with us during the summer and autumn, and rendered good service in time of greatest need.

Attendance on Religious Services.

It was hardly to be expected, perhaps, that any additions to the church would be made under such circumstances. But though we cannot record that our borders have in this way been enlarged, we can say that our Sabbath services, both here and at Aramon, have been regularly kept up, and with larger audiences than ever before. Goodly numbers, both Maronites and Greeks, and especially females, were constant attendants during the days of alarm, and several of them still continue to be present. At evening prayers too, in our own house, we had the opportunity of expounding the Scriptures to many individuals of the village, who previously had not sought our acquaintance, but who now seemed glad to spend a half hour in an employment which gave them some relief from their distressing fears, even if it did not result in securing their earnest and permanent

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attention to higher than earthly considerations. As the year drew to a close, and the balance of fear, in consequence of the coming of foreign troops, fell to the other side, the less thoughtful vacated their places in the house of worship, to be filled, singularly enough, by a considerable number of their neighbors, the Druzes. The motives that have influenced these different parties we do not discuss, but rejoice rather that we have the opportunity of proclaiming the free grace of God, even if it be but for once, in the hearing of such as have seldom or never heard it before.

Ain Zehalty—A Protestant Village.

Since the destruction of Deir-el-Komr, and the consequent departure of Mr. Bird for the United States, Ain Zehalty, which was his most promising out-station, has come more particularly under the direction of the Abeih station. The truth was first introduced into that village about sixteen years ago, by means of a Bible which fell into the hands of an individual, a Christian of the Papal sect, who was out on a predatory excursion with a body of Druzes. He is now our native helper there. Truth has been making its way gradually among the villagers, and there is perhaps hardly an individual at present who is in bondage to the old superstitions and ceremonies, however far most of them may be from the liberty of the children of God. The priests, of whom there have been at times two in the village, have found little encouragement or profit in their work. Since the death of one and the departure of the other, some time since, the only religious teaching has been evangelical. Four have been admitted to the communion of the Abeih church. During the commotions of the summer, most of the male population fled to Beirut. Since their return to Ain Zehalty, late in September, the Sabbath services have been held in the old village church; and it is perhaps the first instance in the history of modern missions in Syria, in which a Protestant minister of the gospel has been permitted to preach in such circumstances. What opposition may yet arise to the Word, as well as the success which may attend it, are among the hidden things of the future. At present we have the spectacle of a village in Lebanon, with its almost entire nominally Christian population, looking to Protestant teachers for guidance, and asking the aid of Protestant foreign missionaries in celebrating their marriages, and in performing their funeral rites.

Safety of Protestants during the War.

It should be mentioned with gratitude, that not a Protestant home on Lebanon was robbed during this fearful war, and that, with a single exception, the whole Protestant community kept aloof from those scenes of violence. The Druze chiefs allowed a large liberty, not only to the members of the church who were scattered over the mountains, but also to all who professed to be Protestants. At Abeih and Aramon, the people composing our congregations remained unmolested in their own homes, during the entire summer, with as much of quietness as could be looked for in such circumstances. When the Protestants of Ain Zehalty concluded to leave their village, the chiefs in that district, at the request of Mr. Bird, gave full consent; and their families, which were left behind, enjoyed the protection and care of their neighbors, the Druzes.

Respect for the Missionaries and their Premises.

At Abeih, the mission premises became a store-house for the property of Maronites and Greeks, and a place of refuge for persons of all descriptions. Some twenty rooms, including even the study room of the seminary, and the kitchen, were at times filled with sleepers, or with those who, from fear, were unable to sleep. And yet, as far as we know, though the Druzes were every where triumphant, on these premises not

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an insult was offered, nor an article purloined by them. At a later period, and before a temporary government was established by Fuad Pasha, the Druzes in turn sought the same refuge for their property, and to some extent for themselves. Even the wives of some of the more obnoxious chiefs remained with us for weeks, and we were glad to afford them the same aid which we had extended to others.

It ought to be mentioned also, in reference to ourselves and all in our employ, that the Druze Governors treated us with all kindness and consideration, even in the days of highest excitement and terror. Again and again, by night and by day, did they send to us, assuring us that no harm should come near us. They little thought of the more powerful Protector in whom it was our privilege to trust—not in vain; yet it was grateful to receive from them such assurances. Even at a moment when, in the flush of victory and under the pressure of circumstances which it is not necessary here to detail, it seemed as though they would cast off all restraint, and rush forward, carrying desolation through the land, regardless alike of foreign influence and of the consequences that were sure to follow, we experienced from them nothing but words of kindness and good-will; though at the same time, and in connection with those words of kindness, there were intimations of what might speedily take place.

Former Pupils of the Seminary.

We have educated in our seminary a good number of young men during the last decade of years. Many of them are usefully employed, as native helpers and teachers, in the mission work. This war has tended to develop the character not of these only, but of others of whom we always had less hope. Of the latter class, several have taken part in the war, on the one side or the other. Two of them have gone to their account, one of whom was killed in the first assault on Deir-el-Komr, and the other has since fallen by the hand of violence. Both were Druzes, much enlightened, and always acknowledged that the truth was with us. One of them was for a considerable time, employed as a teacher by Mr. Bird, at Deir-el-Komr. The other, from a neighboring village, had been under our instructions for more than three years. In the prayer-meetings of the students he had sometimes taken a part. He had good talents, was ever active, but had a most restless temperament.

A third Druze, formerly one of our pupils and afterwards a teacher in Mr. Bird's district, is now under arrest. He is suspected of evil-doing at Deir-el-Komr, but probably without foundation. Thus it is;—the teacher has occasion to mourn over pupils who fall by the way, as well as to rejoice over others who hold on to the end. Our joy has need to be chastened; our disappointments should lead us to a firmer trust in God.

Not Discouraged.

Should it be asked, Are you discouraged by reason of what has befallen you? we answer, No. The walls of Jerusalem were built in troublous times. The storm and the tempest are as necessary as the dew and the sunshine. All alike have a bearing on the upbuilding of the spiritual temple. That authority which is usually the most baleful, the priestly and the feudal, is likely to be greatly diminished among the Maronites and the Druzes, in consequence of the war. And should it be so, we may find an open door to fields hitherto closed against us. Our congregations on the mountains, in Abeih, Aramon, and Ain Zehalty, were never as promising as now. We may see darker times than ever, and we may see lighter; but whether light or dark, our duty is plain. We are to hold on till the divine hand itself loosens our hold. We may walk, and ought to walk, in the light of God.

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Proceedings of Other Societies.

Domestic.

METHODIST EPISCOPAL BOARD.

THE last Report of the Missionary Society of the Methodist Episcopal Church, gives the following tabular view of their foreign missionary operations.

FOR. MISSIONS.	Missionaries.	Assistants.	Mem. & Prob.	Schools.	Scholars.
Africa	17	49	1,558	26	862
China	4	9	15	2	18
Germany . . .	11	19	1,079	20	1,196
India	6	10	29	2	41
South America .	1	1	48	1	134
Scandinavia . .	4	10	216	..	..
Bulgaria . . .	3	3	..	..	..
Sandwich Islands	1	1	30	..	..
Total in For. Miss.	47	102	2,975	51	2,251
Indian Missions .	17	18	1,181	..	..

PRESBYTERIAN BOARD.

THE missions of the Presbyterian Board are,—among the Indian tribes of North America, 9; in Africa, 3; India, 2; Siam, 1; China, 3; among the Chinese in California, 1; Japan, 1; South America, 3. The Board also makes remittances to France and Belgium, and has a laborer among the Jews in New York. The statistics of its missions, so far as reported, are as follows, including the mission to the Jews in New York:

Missions, ...	24
Stations, ...	59
American ministers, ...	82
Native "	6
American male helpers, ...	24
" female "	113
Native "	74
Communicants, ...	2,779
Pupils in schools, ...	4,524

The last Annual Report concludes with the following remarks.

Home Aspect of the Work.

The foregoing detailed account of the missionary work, in its varied departments, contains much to encourage the hearts of God's people, and stimulate them to more energetic measures in the prosecution of the great work that has been committed to their care. The signs of progress, both in the Home and Foreign aspects of the work, are many and decided. Whilst there are still many churches that contribute nothing at all to this great enterprise, and others that do very little compared with what they ought and might, there are many, nevertheless, that have contributed freely of their substance; and they will no doubt continue to do so, as God shall prosper them, and the growing wants of this great cause shall demand. The general observance of the "week of prayer" by the churches is one of the encouraging signs of the times. The monthly concert of prayer is now regarded as one of the stated and regular services in many of the churches; a larger number of Sabbath schools have been enlisted in the work, thus not only securing valuable contributions in money, but the more valuable training of children themselves to habits of benevolence; and what is more precious than gold and silver, the sons and daughters of the church are freely giving themselves to go far hence to the Gentiles; at the same time many of the churches are waking up to the solemn conviction that it is their great business to spread the knowledge of the gospel among all the nations of the earth, and some of them at least are girding themselves, in the spirit of primitive Christianity, to make all the sacrifices, and encounter all the toil and peril necessary to carry it on. Let these views and principles be diffused among all our churches, and let the measures recommended by the General Assembly and the lower judicatories, from time to time, for the accomplishment of this object, be faithfully carried out, and there will be very little room left for apprehension in relation to the future.

Foreign Aspect.

But if there are cheering indications in relation to the home aspects of the work, there are still more encouraging tokens in connection with its progress abroad. Not only has the field to be cultivated been greatly opened up by the providence of God, but almost every effort that has been made to occupy it has been attended with encouraging tokens of ultimate success. Our missionary brethren, with a few exceptions, have been favored with good general health, and their labors have been carried on with comparatively little interruption or embarrassment. Two deaths have been recorded, that of Rev. George McQueen, of the Corisco mission, and that of Mrs. Calderwood, of Northern India, both of whom have left behind the savor of precious names. Fewer missionaries than usual have been compelled to withdraw from their work on account of failure of health, whilst the number who have gone forth for the first time to reinforce the older missions, or to occupy new ground, is greater than has ever been

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sent forth by the Board in any one year. One or two missions that had been but recently established, or were enjoying only a precarious and uncertain existence, have been established on a more solid and enduring foundation. All the various departments of labor connected with the translating, the printing, and the circulating of divine truth; the promotion of education, especially in training native teachers and preachers; and the oral proclamation of the gospel, both at stated places and occasions, and on extended missionary tours, have been carried on with efficiency, and have been attended with good results.

Different Missions.

Among the Indian tribes, in consequence of the withdrawal of Government funds, the Otoe and Kickapoo missions have been discontinued for the present. The Iowa and Sac mission, for the same reason, has been remodeled, and has the prospect of enlarged usefulness to the youth and children of different tribes. With these exceptions, the missionary work here has been prosecuted with vigor, and results are being rapidly developed in which the church may feel the sincerest pleasure. A large number of young persons are now coming forth from these schools to be teachers and preachers, and the number of conversions has also been considerable.

The missionary work among the Chinese in California has been resumed. The presence of the missionary has been welcomed by that people, and while there are not a few discouragements, the way is open for making known the gospel to them.

In South America, though the missionary work is still in its incipiency, there are, nevertheless, tokens of good. In Buenos Ayres, little or no progress has been made, owing to the unsettled state of the country in connection with the war which has prevailed during the greater part of the year. In Bogota, the cause of truth and evangelical religion has made decided progress, and souls have been brought to embrace the Savior in the midst of bitter opposition—thus foreshadowing the nature of the warfare to be waged in this portion of the world, as well as the glorious results that are sure to be realized, if it is prosecuted with fidelity and in reliance upon Divine aid.

In Africa, there have been important additions to most of the churches, whilst in Corisco there has been a special outpouring of the Holy Spirit, resulting in the hopeful conversion of many souls.

In India, the missionary work has been characterized by a larger number of conversions than usual, and among these there have been several Mussulmans and Brahmins—classes of persons who were once regarded as the most improbable subjects of Divine grace. The mission in Siam is now reaping the first fruits of years of toil and prayer, and if reliance can be placed on the outward aspects of the work at the present time, a much richer harvest is about to be gathered. In China, one of the advanced missionary posts, taken up some time since, has been temporarily suspended on account of the impending war with Great Britain and France. In other respects the missionary work has been making decided progress. At Ningpo, there has been a special work of the Holy Spirit, and many souls have been brought to the knowledge of the Savior. The missions at Shanghai and Canton, though not so highly favored in this respect, have, nevertheless, had some encouraging tokens of the Divine approval. One missionary has taken up a post of labor near the great metropolis of Japan, and although there has not yet been time for any important results, enough has been found to show that this will be a difficult field of labor, and much faith and patience will be required in the prosecution of the work.

In view of such results and prospects, the people of God may well feel encouraged; and they have abundant cause of gratitude to Almighty God, by whose blessing alone they have been brought about. Let them be stimulated by these results to greater faithfulness—let them gird themselves to the necessary sacrifices and perils of the work, and go forth in dependence upon the presence and aid of the Great Head of the Church, and results will soon be realized, more glorious than have ever been witnesed among men, and such as shall fill heaven and earth with joy.

American Baptist Missionary Union.

Statistics.

The last Report of the Union presents the following summary statement of its missions:

The whole number of missions is 18. In the Asiatic missions, there are 16 stations, and about 350 out-stations; in the French and German missions, 70 stations, and 649 out-stations; in the Indian, about 12 stations and out-stations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 42 males, and 43 females; native preachers and assistants, exclusive of those in Europe, 364; in Europe, 125; total, 489. The number of churches is 355; of baptisms, (reports not complete,) 2,840; whole number of members, (reports not complete,) 25,408.

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The following extracts from a special paper presented to the Union by the Executive Committee, upon the inquiry, "Shall the work go forward?" presents interesting facts in regard to the operations of the Union.

The Treasury.

A careful examination of the Treasurer's accounts for each year since 1826, when Deacon Lincoln became Treasurer, and Boston was made the seat of your operations, shows that the average annual income, from donations, for the period ending 1830, was, in round numbers, $12,000; for the second period, to 1840, a fraction over $33,000; for the third period, to 1850, $68,000 and a fraction; and, for the last period, to the present time, $95,000; making the increase of each year over the preceding, from 1830 to 1840, $2,000; from 1840 to 1850, $3,500; and from 1850 to 1860, $2,700; that of the first half of this last decade being $5,000; the average income for the last half, showing little or no increase in the average reached for the first half, though it includes two years, 1856 and 1860, when large sums were contributed for the payment of debts. The largest amount realized in donations, in any one year through the whole period now under review, was in 1856; the next largest was in 1854; and the next, 1860; each year yielding $111,000 and a fraction over. This exhibit presents a steady increase in the flow of benevolence, from the beginning up to 1854, since which time, even including the results of efforts to pay debts, there has been no advance; without those results, a perceptible decrease is manifest. This check in the stream, and consequent failure in supplies, may be accounted for, in part, by the financial revulsion of 1857, whose effects are still everywhere felt; and, in part, by other causes, which it is not our present design to point out.

Turning to another source of income, viz., *legacies*, we find that, up to 1830, they averaged somewhat less than $2,000 a year; for the next period, they reached very nearly $5,000 per year, falling down, for the next period, to $4,000, and in the last, rising to over $8,000. Adding donations and legacies together, we find that the increase of the year just closed is greater than that of any preceding year, by about $2,500.

These two, viz., donations and legacies, must be regarded as the natural and legitimate sources of income for the Union, and are fast becoming, if not its only, yet its chief sources of support. * * * The whole amount received from donations since 1824, is $2,040,587.24, (errors excepted); from legacies, $136,462.30, (errors excepted), making a total of $2,177,049.54. Add to this the aggregate from other sources, $418,000, and you have a grand total of $2,595,149.54.

Past Operations.

In 1830, and for two or three years later, the operations of the Society, apart from the American Indians, were confined to Burmah alone. Before 1840, you had missionaries in Assam, Siam, Madras, Africa, Greece, France and Germany; since which time no new soil has been broken, with the single exception of China; and that is hardly an exception, for the mission in Siam was in part devoted to the Chinese population. Africa and Greece have since been abandoned. The number of laborers, male and female, sent from this country, rapidly increased from 1834 and onward, it being peculiarly noticeable from 1846 to 1853–4, when it reached the highest point; the number now in the service being fully one-third less than in those years. The scale of expenditure from 1845 to 1855 was very large, and the work projected and entered upon in those years implied, and would have required for its consummation, a still larger annual outlay—larger, it is believed, than the ratio of receipts for the same period would warrant. Indeed, it was a sentiment of the late Foreign Secretary, often expressed, that "the demands of the work undertaken, were always in advance of the means at disposal."

Present Missions.

Looking out on the various fields now occupied, and summing up in a word the state and demands of each, we may observe—of the American Indians, that the Cherokees have come to that state, as to the number and character of the converts, when they ought to begin to care for themselves, and make provision for their own spiritual wants. The present measure of outlay, kept up for a few years, may bring the time when you can safely leave them, with perhaps a guiding hand or two, to their own resources. The expenditure for the Delawares is chiefly provided for by the United States Government; and no increased outlay may be required for that quarter.

France is calling for more help; and there can be no doubt but there is room there for a profitable investment. Between it and the urgent wants of some of the Eastern missions, there is a question of a grave character to be settled; and, if the call of both cannot be regarded, it is the judgment of the Committee that the heathen have the first claim.

The mission in Germany is instinct with spiritual life, and the agencies for evangelization are being multiplied in a most remarkable manner. New mines of wealth are opened in all directions, and it is the

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dictate of wisdom and mercy alike to follow up every rich vein, whithersoever it may lead—to Hungary, Austria, Russia, or Lapland. From these scenes of God's manifestation you cannot withdraw. A limited amount, not much more, perhaps, than the present annual grant, will suffice to indicate to the brethren there, your interest in them and their labors, and enlist your prayers and sympathies in their behalf.

The two points occupied by you in the vast empire of China, having both been strengthened during the past year, are better provided for, all things considered, than any other of your eastern missions, and for a year or two to come, the present scale of expenditure need not be very much augmented.

Siam is in want, only two men being there, one in each department. The church is made up of Siamese and Chinese, the latter being the larger, and by far the more vigorous portion. If it be possible, a separation should take place, two churches be formed out of the one, and each department of the mission placed on an independent basis. This step the Committee deem particularly important in its bearings on the evangelization of the Siamese nation.

In Burmah, we find the work among the Karens in an advanced state. Converts have been multiplied and churches established. The elements out of which the kingdom of God is formed, have been created; the first great work of missions has been done. The second stage in the process of evangelizing a nation is reached, that of perfecting, arranging, and combining the elements, and fashioning them into a complete and harmonious whole. Training the agencies for a wider creation is now our province.

In the Karen mission, you will want hereafter American missionaries only in limited numbers, one man for a province, to act, in the true sense, as a "shepherd and bishop of souls," and have, as Paul did, "the care of all the churches," including the pastors.

Among the Burmese population, the work is not so far advanced, though the signs of the present time are very encouraging, and the indications of an ingathering are such as to fire the zeal of the missionaries to an unwonted degree. No doubt the development here will always differ much from what we have seen among the Karens; still we may hope the time is not distant when the churches will be multiplied, and preachers raised up by scores, and all the agencies for an aggressive movement exist among the natives themselves. Looking among the missionaries, both Karen and Burman, we see a class of men who have been on the field twenty-five years and more, veterans in the service, whose usefulness remains unimpaired. But all of them have seen their days of strength, and must soon pass away. In answer to prayer, some of them have survived far beyond even their own expectations ten years ago. Any mail may bring the tidings of their departure.

Looking again, we see another class of laborers, men in the prime of strength and usefulness. They are valiant for the fight, and fight valiantly; and, if God spares their lives, they will take and fill the place of the present fathers.

We look again for a class of recruits, the men who are becoming acclimated, learning the language, getting a knowledge of the people and the country, acquiring the use of the armor, that they may know how to win souls. But, alas! we find them not. With a single exception, they are not there; they have not been sent. Five years, in this part of our work, have dropped out and gone forever. Ten men, five for the Burmans and five for the Karens, ought to be on the field this moment, prepared to enter in and labor. Besides this, two principal races of Burmah, the Shans and Kyens, have scarcely been touched, as yet, with evangelizing influences. These are beginning to lift up a voice for the bread of life, and we must be prepared to answer the call.

Passing over to Assam, we find to-day two missionary families, where six or eight formerly stood; and where, after the outlay of a quarter of a century, only a few of the first elements of the kingdom of God have been fashioned out of the descendants of the old Adam. The agencies for such a creation must be transferred thither, as yet, from Christian lands, and, with the favoring aids of the Holy Spirit, we may hope "new men" will be created. The Committee are resolved, as a chief part of their work for this year, to strengthen the Assam mission, and hope to be able to report, at its close, five or six families on the ground.

Teloogoo, the "lone star," is fast becoming a bright and luminous body, and the brethren there cherish the hope of seeing it, in their own day, "a constellation." It is a sweet mission, sweet with the influences of Divine love and the odors of heavenly grace. It deserves to be strengthened, and the Committee have thoughts of good relative to it,—and to Siam,—to be executed so soon as Assam is cared for; Burmah at the same time and at once, coming in for a share. Much money and many men will be needed, and the churches cannot fail to furnish both.

Shall the work go forward? "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

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Miscellany.

THE CHINESE INSURGENTS.

IN the Herald for December last, extracts were published from statements by several missionaries in China relating to the recent movements, and the views and purposes, of the insurgents in that empire. It was then stated, that not enough was known of the character and religious views of their leaders to furnish any safe ground for a confident opinion in regard to the results, as likely to be, on the whole, favorable or adverse to true Christianity, in case they should succeed in permanently establishing their authority. The same, it is believed, must be said still. We might reasonably *hope* much from their success, but could, at present, by no means feel very *confident* that the brighter hopes would be realized. The extracts given in December were favorable, and much that has appeared in different publications since has been so; but some things appear of a much less pleasant character; and it is to be considered, that it is evidently the strong desire of the insurgents now, as a matter of policy, to win the confidence and favor of Christian nations. This fact should be borne in mind in reading the letters from Chung Wang Lee to an American missionary, to Lord Elgin, and to several Christian governments. The Christian church is called carefully, and with much prayer, to watch the progress of these movements of God's providence, and *to be ready* for the mighty work to which she may ere long be manifestly called, in preaching the gospel to one-third part of the human family in China. From many documents of interest bearing upon this matter, a few have been selected and are presented here, which, in connection with what has previously appeared in the Herald, may enable the thoughtful reader to form a somewhat just estimate of the present religious aspect of the movement.

Letter from Rev. J. L. Holmes.

The views of missionaries, American and English, who had visited the insurgents at Suchau, which were published in December, were favorable. The following extract from a letter from Mr. Holmes, of the Southern Baptist Board, presents another view. Mr. H. made his way to Nanking, about the same time that Mr. John and his brother missionaries were at Suchau. "He was admitted to the audience-hall of the Tien Wong, and there presented to his two brothers, and others of his family, but the Tien Wong did not appear." The impression left upon his own mind, as the result of his visit, he thus describes:

I went to Nanking predisposed to receive a favorable impression; indeed, the favorable impressions of a previous visit to Suchau led me to undertake the journey; I came away with my views very materially changed. I hoped that their doctrines, though crude and erroneous, might notwithstanding embrace some of the elements of Christianity; I found to my sorrow, nothing of Christianity, but its name falsely applied—applied to a system of revolting idolatry. Whatever there may be in their books, and whatever they may have believed in times past, I could not escape the conclusion that such is the system which they now promulgate, and by which the character of the people is being moulded. Their idea of God is distorted until it is inferior, if possible, to that entertained by other Chinese idolaters. The idea which they entertain of a Savior is likewise low and sensual, and his honors are shared by another. The Eastern King is the Savior from disease, as Christ is the Savior from sin. The Holy Spirit they make a nonentity. The whole transformation may be concisely stated in the language of Scripture; "They have changed the truth of God into a lie, and they worship the creature more than the Creator." [Mr. Holmes then specifies some of the blasphemous notions which had most shocked him, and says:] Furthermore they do hold that Tien Wong is the Son of God, as really and in the same manner as Jesus is. Some of their most intelligent men with whom I have conversed defended their worshiping him precisely on this ground. "He is the Son of God, and in worshiping him we worship God," they said. That this worship is of the same character as that addressed to Jesus and the heavenly Father, there can be no doubt. No one defended it upon the ground that it was not. On the other hand, they defended it upon the ground of his claim to divine worship. The assumptions which he makes in his proclamation, it appears to me, moreover, would unmistakably indicate the kind of worship he would demand. The son of the chief is likewise a member of the divine family. He is the adopted son of Jesus, and is appointed to be the head of all the nations. So it is stated in the edict, and so it was explained to us by those familiar

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with their theories. Polygamy is another dark feature of their system. The Tien Wong has married about thirty wives, and has in his harem about one hundred women. The other kings are limited to thirty. The other high officers are also allowed a plurality of wives.

I had hoped too, that though crude and erroneous in their notions, they would yet be ready to stand an appeal to the Bible, and to be instructed by those competent to expound its truths. Here, too, I was disappointed. They have a new revelation, which is to be their criterion of truth, and are quite competent to instruct us. In fact, they bear in their hands a divine decree to which we are to submit, according to their account. To be sure they invite missionaries to come; they invited me to remain, or to return and remain with them. But it is easy to see how long they would be willing to tolerate a man who would preach doctrines radically opposed to those which they themselves promulgate, and upon which they found their claim to the obedience of China and the rest of the world. Their willingness—if indeed they are willing—to receive missionaries among them, is doubtless founded upon a misapprehension of their character. They suppose that the missionary will prove an instrument which they can bend to suit their own purposes. Exceptions might be made in favor of individuals: it is of those who hold the reins of power that I speak.

Rev. J. S. Burden.

Mr. Burden, of the (English) Church Missionary Society, in a narrative of his visit, with other missionaries, to Suchau, dated September 3, says:

It may be well to remind you, that, in the political organization of the rebels, there is no Emperor, but a "fraternity of kings," consisting of the heavenly king and ten subordinate kings, who are principally, at present, engaged in subduing the districts respectively assigned to them. The Kan wang, and one or two others, seem to be the only civil ministers of the kingdom in this list.

The visions of the "heavenly king," which may be almost said to be the foundation of the whole movement, were stated by the Kan wang to be fully believed in as realities, both by the chief and his subordinates. The Kan wang himself, notwithstanding all his previous Bible instruction, avows himself as a believer in them, though his conscience will evidently not allow him to entertain such gross ideas respecting them as his brethren and his master. * * *

One alarming evil, consequent on these so-called "visions," is the belief by the "heavenly king," as well as by all those who have had no other means of instruction, in a materialistic character of God. The Kan wang knows, of course, that this is wrong; but he at once confessed, on being interrogated, that the "heavenly king" constantly thinks of God under the figure of an old man, and is entirely unacquainted with his spiritual character. In the manuscript book written by the Kan wang, already alluded to, the phrase, *woo hing woo siang*, "without form or bodily shape," had been used by him in describing the true God. The expression, however, was expunged by the "heavenly king," who will not allow contradiction on this favorite article of his faith. Another grievous evil of these visions of Hung sew tsuen is the encouraging, or the inability to deny, the truth of vision-seeing by his followers. * * A third error, also to be attributed to the visions, concerns the nature and the mission of the Lord Jesus Christ. Hung sew tsuen has evidently no clear idea of either. He calls himself Christ's *T'oong pau hioong ti*, or "uterine younger brother." * * He designates Christ as the "heavenly elder brother," and the only mark of superiority that he allows him is the placing of his own name one character below the Savior, while he puts Christ's name in the same relation to that of the Father. * * The Kan wang's views of the Trinity are those of orthodox Christians generally. * * Polygamy is practiced by all the chiefs, from the head downwards, not even excepting the Kan wang, with all his knowledge of the requirements of God's law, as revealed in the Gospel. * * *

All the Scriptures of the Old and New Testament (Gutzlaff's translation) have been published by them. They are said by the Kan Wang to be regarded as of supreme authority, and to be constantly and diligently studied by the heavenly king. * * In answer to our inquiries, we were informed that missionaries would be permitted to have free intercourse with the people everywhere, and that they would be permitted to teach and preach the doctrines that they believe to be in accordance with the Word of God. There would be no firman issued against us, so as to come between us and the people. Books prepared by missionaries will also be gratefully accepted, and a special request was made for a small book of prayers.

Letter from the Chung Wang to Lord Elgin.

The following is a translation of a letter, forwarded to Lord Elgin:—

Lee, the faithful King Chung Wang, and Commander in Chief of the Imperial forces of the Tai-ping Teen Kok dynasty, to the British Plenipotentiary and Ambassador Extraordinary in China—greeting.

Inasmuch as I have long heard that you honorable country most particularly rever

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ence the heavenly system of worship, which has been promulgated for more than eighteen hundred and sixty years; therefore I presume that your honorable country early obtained evidence respecting this wonderful doctrine's origin, and promulgated it in the West. How exceedingly excellent. But our true and holy Lord Teen Wang [the Emperor] in the year 1848 was received up by a heavenly messenger into heaven, and himself had an interview with the heavenly Father and heavenly elder Brother, [as he thought,] and thence obtained a commission to circulate the true doctrine for the regulation of the whole country. Again, from Kwang-sei he came to Nanking, and promulgated the heavenly system of religion, cut blocks and printed the Scriptures, and administered the washing ceremony. Although there is the difference of sooner or later, first and last, still, with your honorable country, we have received the same system of worship, and have regarded its principles all the same as yourselves. At present, the middle kingdom Chinese people have come to know the true doctrine; but when I consider that our people for thousands of years had not obtained this extraordinary doctrine, it is to be regretted. Anciently it was difficult to realize its excellencies for want of the knowledge of its principles. On examination, I find that from the year 1853, the third year of our true and holy Lord's ascension of the imperial throne, the desire to become disciples of the Lord Jesus prevailed, and all turned to the one principle. The literati in the presence—the court of the Emperor soon became of this class, and now it has widely extended and become deeply impressed in its main ideas, and is observed in its rites; all of which has been accomplished by the power of God. Truly it is not in man to have brought these things to pass.

I have now prepared for your honorable country a manifesto and true explanation, so as to remove the difficulties, that it may not hence be as the navigation of an intricate sea, or as the scaling of a mountainous rough road. The fish are deep and the wild geese distant; their mutual sounds and inquiries are difficult to comprehend. We must come nearer together to be mutually understood. Having increased the army, my press of business has not permitted me to do as I would wish. During this year, relying on the power of Heaven, I have succeeded in capturing Suchau and Hangcho, and should now be pleased that the missionaries of every country would come forward, prepare, and make known the true principles of the gospel to my people. At this I should greatly rejoice beyond the power of expression, desiring that those who are of the same doctrine might soon become of the same heart. The publication of this doctrine would then soon become general, and the right way be made clear; ere long the whole country, even to its very borders, would practice Christ's system of worship, and publish it without limit. Truly would this be a flourishing, glorious result. I have reverently received the imperial commands to march through every Chow, Foo, and Hin. I myself wished to have an interview with the several foreign commissioners, in order to explain and obtain instruction that we might mutually maintain a good understanding. Ultimately, without appointment, I marched to Shanghai, and unexpectedly there was a ship of your honorable country that seemed inclined to repel our approach to the place. Now, our heavenly dynasty reveres the same heavenly system of worship equally with your honorable country, and of course we appertain to the same discipleship. Why, then, so hastily repel us? Why doubt and fear without knowing my designs? Were my inmost thoughts and reasons clearly known, you would perceive that I consider your honorable country as equally benevolent with ours. If you truly, without knowing, drove us away, I am not disposed to quarrel with you about it, nor have deeply examined into the matter. Because several of my officers, having gone out three or four miles, and pitched their tents for a short time, waved a signal that Kahing was in jeopardy, I was therefore under the necessity of hastily re-assembling my troops to march to the rescue. These are the facts in relation to my former visit to Shanghai.

Now, as to the honorable countries, the several ministers of which are at Shanghai fostering the establishment of factories for commerce, I beg to remark to them, that as commerce for these several past years in succession has been going on as it should, why not pursue the same road as in former days? I myself am willing to treat with the several ministers, and according to the constant regulations govern all the laws of the custom-houses in relation to receiving duties, entirely acting on the prepared rules, most certainly not increasing the duties; because our heavenly dynasty, together with these honorable countries, revere the same heavenly system of worship, so that it may be said that all we under heaven so doing appertain to one family. Why should not all the brethren of the four seas throughout the world—east, west, north, and south—pursue the practice of peace and good-will towards each other? Taking all together, I beseech your honorable countries to exercise liberality of thought towards us. It has now been ten years since our true and holy Lord—Hung sew tsuen—was elevated to Imperial power in the year 1851, when he received heaven's mandate to go around and carefully govern the

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beloved people, but to expel the injurious; to quiet the good, but to make it his business to execute the evil; retain the upright as heads, or officers, seeking truly to imitate, as Lord of the nation, the great Iu and Shun [two ancient famous Emperors]. And, moreover, Christ's system of religion, which has hitherto only been practiced in western countries, now flourishes in our middle country—China—which has had its commencement from our true and holy Lord. Every foreign minister near us in our country must be able fully to know these things, his own eyes seeing and his own ears hearing them. Hence I trust that he himself will early prepare a document, and carry the report to his own honorable country. Although upon rumination you should think the capital distant, yet the sails and wind will waft you thither in a short time. Do not upon beholding the great ocean turn back.

I have recently received the command to subjugate the south, north, east, and west, without reference to the place of location. Although at the time of receiving the holy instructions I most devotedly designed their fulfillment in minutiæ, yet in embodying the way of carrying them out I did not purpose greatly producing disorder and destruction, bringing shame and remorse on myself. At present, the American missionary Lo How-chuen-sing-sang,* with whom our true and holy lord, Hung sew tsuen, was formerly acquainted in Canton, not regarding the distance of several thousand le, has arrived; with whom I have had an interview. Availing myself of his full knowledge of the several countries that revere the heavenly system of religion; his abilities to make known mysteries of the gospel in words to the near, and its idea to the distant, opening up their understandings;—and, moreover, he has fully informed me concerning the business of my former approach to Shanghai;—therefore, having come a distance of seventy thousand le from his native country with the desire to publish the true doctrine in China, it is proper that he should be unrestrained in doing so. Our heavenly dynasty, in the establishment of such a work for myriads of years, will unite in promoting the effort to publish the gospel, which may be called doctrine indeed, there not being another system of religion of like origin. Even should it not immediately produce harmony among neighbors and polish them well, yet with united effort of body and mind, ere long its holy doctrines shall attain their desired results. Where, then, can its *confrere* be found?

Again, the New Testament, which your honorable country so greatly prizes, is that which our heavenly dynasty has cut on blocks for printing; and though the languages are different the meaning is but one; and soon we shall obey it, regard it, and thoroughly circulate it throughout China. But I truly fear that the yeomanry and common people may err with regard to the object of reverence, about which our heavenly dynasty and your honorable country are united; and having really erred, the deception may be handed down from generation to generation to no limited extent. * * Hereafter should we mutually act in concert, and not in opposition, the united efforts of our central and foreign countries as one body, will, in its luminous manifestations, perfect the design of giving our holy religion and the Holy Scriptures to myriads of places, flowing down like a limpid stream, in promulgation, through the attentive and obedient, from generation to generation. From this central country, China, the gospel will spread abroad, so that no distance will prevent it from bringing people under submission to Christ. Then all below heaven will be exceedingly blessed, and all the people will exceedingly rejoice.

* Rev. I. J. Roberts.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

WESTERN TURKEY.—Mr. Dunmore writes from Constantinople, that the superintending care of the out-stations Broosa and Bilijik, together with Bandurma, having been assigned to him, he had recently visited those places, accompanied a part of the time by Mr. Herrick. At Bandurma they found some "enlightened" and other "partially enlightened" persons. They spent several days there, and on the Sabbath preached to about thirty persons in the morning, and twenty in the afternoon. The enlightened young men renewed their former request for a preacher and teacher, and a graduate of the Bebek seminary was sent there after Mr. Dunmore's return to Constantinople, who reports an encouraging state of things. At Broosa "a sad division still continues in the church," apparently "past healing except by God's Spirit;" though Pastor Sdepan "seems to be doing the work of an able minister." At Bilijik, the congregations were found to have "diminished from forty to ten adults, and

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the school from fifty to eight; mainly in consequence of the defection of the former teacher, who, for the second time, went back to the old Armenians a few months since." Subsequently, (December 6,) a native pastor, Hohannes Der Sdepanyan, was ordained over the little church at Bilijik. "The examination of the candidate was very satisfactory," and "would have done credit to a candidate for ordination in our own land." About sixty persons were present at the ordination services, good attention was given, and it was hoped that a good impression was made.

Mr. Ladd wrote from Smyrna, December 3, mentioning the death of a member of the church there, "a young man of much promise, and much beloved." He remarks:

The family of this deceased brother have some rich relatives, several of whom tried to persuade the parents to have their son buried in the Armenian cemetery by their priests, we missionaries taking no part, of course, in the funeral exercises. One of the priests was also sent by the bishop, or vartabed, to persuade the family to accept of this arrangement. He told them that there should be made a great display of candles, crosses, priests, singers, &c.—a great honor among the Armenians—without charging the family anything for their services. But they, in a very proper manner, refused the proposal; the father asking the priest, whether he thought such a display was necessary for the salvation of his son; since Lazarus, being buried as a poor beggar, was still saved? The priest, finding his efforts unavailing, quietly withdrew; at the same time acknowledging, in the presence of several Armenians, that the Protestants are truly Christians. The next day the native Protestants and several Armenians attended the funeral services; and the remains were buried in the Dutch cemetery; nothing disrespectful being offered to any one, from any quarter. Several Armenians, who called on the family on this occasion, expressed their belief, of their own accord, that the deceased was saved. This acknowledgment was quite unexpected, and shows a great change in the views and feelings of many of the Armenians towards the Protestants.

Mr. Ball writes from Yozgat, December 13: "The revival which we enjoyed two years ago, proved to some a mere excitement, and they brought no fruit to perfection. Since then our audiences have decreased, the zeal of the brethren has languished, and the cares of this world and the deceitfulness of riches have choked the word. The tide has long been going out, and though every month we have hoped that it had nearly reached its lowest point, yet we have thus far watched for the returning tide in vain. How long, O! Lord, how long. What we see here continually reminds us of the reports from the Sandwich Islands. 'There depths of iniquity not yet fathomed,' and those who profess Christ are sanctified but in part." The chapel at Yozgat has been thoroughly repaired, or rather rebuilt, and was dedicated on the eleventh of November, when two persons were received to the church, making the number of members twenty-two.

Mr. Van Lennep wrote from Tocat, December 26:

Here in Tocat we are having an interesting state of things. There is much seriousness among our people, some appear to have become truly renewed by the Holy Spirit, and some have come out from among the Armenians and joined themselves to the people of God. Six, mostly young men, have just been admitted to the church, and there are some very promising candidates. The Holy Spirit is, I trust, in our midst, and this in answer to the prayers you all offer for us. May the blessing not stop, but increase until it come down like a mighty rain of love and mercy.

EASTERN TURKEY.—Mr. Trowbridge, of Erzroom, wrote December 8, giving some account of a recent tour on the plain of Pasin—"a long, narrow plain, lying northeast of Erzroom," "exceedingly fertile"—on which there are between thirty and forty Armenian villages, the names of which Mr. Trowbridge had ascertained. As a result of his visit, he says: "The impression left on my mind by this tour is that, humanly speaking, only proper labor is needed to bring all the Armenian villages on the Pasin plain under the quickening influence of the living truth. Good native helpers are needed, who will go with the Testament in hand, from village to village and from house to house, declaring the simple story of the cross. The way is open, we need but to press forward, and great results, with the divine blessing, are certain." Respecting general prospects at his station he remarks: "Our work on the whole is encouraging. I have no doubt as to the ultimate results of our labors in this part of Turkey. Those results may be kept back for a time, but they will surely come, and will be glorious."

CEYLON.—Mr. Hastings wrote, Dec. 7:

You will be glad to learn, that there is an unusual religious interest in the training school at Batticotta, and also in the boarding school at Oodooville. It seems to be a genuine work of grace at both places, and the influence is extending somewhat, at those stations. While we rejoice in these indications of God's presence, our hearts are made sad by hearing of the apostasy of a man who was formerly a prominent assistant in our mission. Henry Martyn, formerly a tutor in Batticotta seminary, has become a papist. He married among the Romanists, and has been leaning that way himself for some years. He has recently come out openly and joined that church. This apostasy is attributed, by all parties, to worldly motives. Unfortu-

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nately for the Romanists, since joining them he has been charged by the Government agent with gross dishonesty, and dismissed from the service of Government.

FUH-CHAU.—In a line to the Treasurer, dated November 9, Mr. Hartwell says:

We are all quiet at Fuh-Chau. I presume the report you refer to, of rebels attacking this place, was only of the disturbance created by some Canton seamen, who made some trouble by firing cannon from their vessels in all directions, and thus killing a few persons. One ball went through Mr. Doolittle's front gate. Do not be too much alarmed by rumors of rebels in China. I think there is not very great danger of injury to our persons should there be rebellion here, but no one can foresee. Pray for poor distracted China!

ZULUS.—Mr. Wilder's report of the Umtwalumi station, for the year ending May, 1860, is recently received. It contains some statements of interest. The Sabbath congregations had been somewhat larger than during the previous year, the average having been "not less than from 70 to 80." "The Sabbath school has numbered about 35 regular attendants, adults and children." The church, formed in 1859, now numbers nine members, four having been added by profession and one by letter during the year. "The contributions of the believers have not been large, but many have given at least one-tenth of their earnings, and some more than that." Generally these "believers," "cast off, or voluntary exiles from the kraals of their relatives, and spending much of their slender means for decent garments, are compelled to live on much poorer food than the heathen." "Most of them, for the greater part of the year, can afford no better food than boiled Indian corn, without salt, or milk, or sugar; and some, at times, go hungry; yet seldom a month passes but they manage to get a three-pence to give at the monthly concert."

"Two young men of considerable ability have been out to distant neighborhoods, on several Sabbaths, to tell their countrymen of the gospel. They are zealous, and are listened to with attention. There are, within ten or fifteen miles, some nine places where good congregations can be gathered on the Sabbath when any one will go to speak to them. The attendance at these places is from 40 to 80, and at two of them the people have requested that teachers may be sent to instruct their children in reading." "In conclusion," Mr. Wilder says, "I would assure you, that never has a year opened on this station with so bright prospects as the present, and never were our hearts more encouraged and cheerful in our work."

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Bridgton, Mr. Kilburn, 2 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, South ch. and par. 345 35
Hallowell Cong. ch. and so. 112 31
Winthrop, Mrs. Elizabeth Sewall, 100 00—558 66
Lincoln co. Aux. So.
Warren, Cong. ch. and so. for the Zulu miss. 24 12
Penobscot co. Aux. So. E. F. Duren, Tr.
Brewer, 1st cong. ch. and so. 15 10
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Buxton Centre, Rev. G. W. Cressey, 10 00
Eliot, Cong. ch. and so. 36 00
Kennebunkport, So. cong. ch. and so. m. c. 9 23
Newfield, Cong. ch. and so. 4;
Rev. J. Fisk, 1; 5 00—60 23
660 11
A church member, 2 00
Calais, 1st cong. ch. and so. 209,60;
(prev. ack. 112,62;) 96 98
Camden, Cong. ch. and so. m. c. 37 00
Machias, "Machias," 2 00
Sumner, Cong. ch. 10 00—147 98
808 09

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.
Canaan, m. c. 4 00
Orford, West cong. ch. and so. 13 19
Piermont, Cong. ch. and so. 25 00
Plymouth, Cong. ch. 36 50—78 69
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, Cong. ch. m. c. 65; la. asso. to cons. Mrs. S. A. S. LAWRENCE an H. M. 97,10; 162 10
Goffstown, Cong. ch. 32 35
Hollis, do. 43 75
New Ipswich, 1st cong. ch. 50; 2d cong. ch. 21,40; a friend, 5; 76 40
Pelham, Ladies, 42,50; H. a new year's offering, 10; 52 50—367 10
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, R. D. 5; Mrs. A. B. 5; 10 00
West Concord, Cong. ch. 15; Rev. A. P. Tenney, 5; 20 00—30 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Candia, Cong. ch. 65 21
Exeter, 1st and 2d cong. chs. m. c. 39 32
Hampstead, Cong. ch. and so. 22 00
Portsmouth, A friend, 20 00
Rye, Cong. ch. and so. 12 00—158 53
Strafford co. Conf. of chs. E. J. Lane, Tr.
Laconia, Mrs. M. W. Y. 5; J. K. Y. 10; 15 00
Sandwich, Cong. ch. 3 00—18 00
Sullivan co. Aux. So. N. W. Goddard, Tr.
Newport, Cong. ch. and so. to cons. Mrs. MARTHA B. RICHARDS an H. M. 100 00
752 32

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Bridport, Cong. ch. 18 00
Cornwall, A bal. of sub. 10 00
Middlebury, Cong. ch. bal. 16 00
Shoreham, R. B. 2 00—46 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Peacham, Cong. ch. m. c. 50 00
St. Johnsbury, 2d cong. ch. and so. 77,19; friends, 200; 277 19—327 19
Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, JOB LYMAN, to cons. himself an H. M. 100 00
Jericho Centre, Ladies' cent so. 10 00—110 00
Franklin co. Aux. So. C. F. Safford, Tr.
St. Albans, 1st cong. ch. and so. 191 55

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Orange co. Aux. So. L. Bacon, Tr.
Thetford, 1st cong. ch. 35; J. Pratt, 10; 45 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Barton, m. c. 5 00
Coventry, Cong. ch. and so. 20 00—25 00
Rutland co. Aux. So. J. Barrett, Tr.
Castleton, 1st cong. ch. and so. m. c. 52 00
Pittsford, Coll. 103 00
West Rutland, do. 124 70—279 70
Washington co. Aux. So. G. W. Scott, Tr.
Barre, Cong. ch. and so. m. c. 7 60
Berlin, do. 63 00
Montpelier, do. m. c. 21 96—92 56
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Hartford, H. A. H. 25 00
Norwich, Cong. ch. and so. 47 00
Springfield, do. 21 11—93 11
1,210 11

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.
Glendale, S. P. 5 00
Monterey, Unknown, 1 00
Pittsfield, 1st cong. ch. and so. m. c. 101 75
Williamstown, 1st cong. ch. m. c. 36: Rev. Dr. Hopkins, 30; 66 00
Windsor, m. c. 10 00—183 75
Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, 20, H. D. 2; J. W. F. 3; S. L. R. 9;) 1,726 93
Essex co.
Ipswich, 1st cong. ch. and so. 157 17
Lawrence, A friend, 2; Lawrence st. ch. 12,72: 14 72
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THE

Missionary Herald.

VOL. LVII. APRIL, 1861. No. 4.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it. (See last page of Cover.)

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

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In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LVII. APRIL, 1861. No. 4.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ESIDUMBINI.

LETTER FROM MR. TYLER, OCTOBER 15, 1860.

THE reader will be gratified to perceive that Mr. Tyler finds occasion to speak in a cheerful and hopeful manner respecting the prospects in his field of labor; and may well, by this consideration, be led more earnestly, because hopefully, to comply with his request, remembering the peculiar temptations of converts there and in other heathen lands, before the throne of grace.

Encouragements.

Our prospects were never better than at present. The heathen, so far as I know, are without exception friendly to us. Our congregations are as large and attentive as I could expect. Seven young men and boys have just come to reside with me for a year, whom I hope to benefit by industrial and moral training. Some of them have previously lived with us, and been taught to read. It is encouraging to see them coming of their own accord, and manifesting an eager desire for instruction and clothing. Three years ago, they were all engrossed in heathen follies and vices. It is our constant prayer that God will bring these precious souls into the kingdom, and make them blessings to their countrymen.

Some of the heathen parents are not so much opposed as formerly to their daughters' residing in our family. We have lately taken a small girl for three years, during which time we hope she will acquire so great a disrelish for heathenism as to abandon it forever. The girl who fled from her father, about whom I wrote in February last, remained in Mr. Mellen's family, at Inanda, a few months, when her father relented and brought her back to us, pledging himself that he will not sell her to a heathen without her consent. A young man, professedly pious, wishes to marry her, and she appears attached to him; but alas! the avaricious father demands thirty head of cattle, and the young man is unfortunately poor. Although we hope some happy settlement will be made, we are not without fears in respect to her future course. At present she appears well, but is frank to confess that if she should return to her heathen home, she would not be able to resist the temptations which would constantly beset her.

The Strong Temptations of Converts.

And here I would remark, it is with great fear and trembling that we hope in

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respect to many of the believers in this heathen land. That some of the oldest are stable and conscientious Christians we cannot doubt; but even such, if placed for a long time away from the direct influence of a missionary, would grow cold, if they did not yield to temptation and dishonor their profession. In reading, a few days since, the last April number of the Herald, I was particularly impressed with Mr. Bushnell's description of the native believers at the Gaboon. That brother could hardly have better described this people than when he said: "There seems not to be moral stamina enough in most native converts to withstand the temptations and adverse influences to which they are exposed, when withdrawn from the direct influence of the missionaries." There have been some cases of apostasy in *this* mission as painful as the one to which our brother in that trying field alludes, and we can sympathize with him most deeply. We can hardly expect, in the present generation of converts from this polluted people, that Christian consistency and firmness we would fain behold. These *shades* in our missionary work are all calculated to stimulate us to fidelity, and lead us to feel more our dependence upon Almighty aid. Would that our patrons at home, and all who pray for the heathen, at the family altar as well as at the monthly concert, realized more the *peculiar* temptations to which converts from heathenism are exposed, that they might more fervently address the throne of grace in their behalf. Should not this be made a *special* object of prayer? For what is true in these African missions is undoubtedly true, also, in other fields.

Mission to Western Turkey.

SMYRNA.

LETTER FROM MR. DODD, JANUARY 18, 1861.

MR. AND MRS. DODD have been called to severe affliction in the death of a little daughter, six and a half years of age; but they have the rich consolation of "assured confidence that she loved the Savior," and "has gone to the 'happy land' of which she loved to sing." Respecting the religious prospects of the community at Smyrna, he is permitted to report some pleasing facts.

The Week of Prayer.

You will be pleased to learn that there is a hopeful state of things among the English population of Smyrna. Some months ago, a union weekly prayer meeting was established. It has been gradually increasing in interest to the present time. During the week of prayer, (January 6–13,) we had the meetings every evening. The Dutch chapel, which you may remember as the place of our English service, was crowded to overflowing on each occasion, and on the last evening, probably two hundred people were present, sitting and standing. The meetings, too, were deeply solemn. I doubt whether such meetings have been known in Smyrna since the days of Polycarp. We intend to continue them twice a week for a time. There is an unusual spirit of prayer among Christians, and a good deal of thoughtfulness and tenderness among the impenitent. May it prove the beginning of new things in Smyrna, both among Franks and natives.

The Armenian Community.

Our hearts long, even to breaking, for the display of God's power among the Armenians. We stand in perishing need of this. Though in outward things there is progress, increased enlightenment and acquaintance with the truth even, we have seen no spiritual progress for two years. Two years ago, and for a time before that, there was an encouraging state of things. The church had grown in numbers, was active and prayerful, and congregations were increasing. Since that time there has been no visible progress, but rather a decrease in numbers and in interest. There have been bickerings among

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brethren, dissatisfaction and coldness, few additions from without, and diminished congregations. But we hope the Lord has gracious designs towards us. A month ago, he took away a prominent church member. It has done the church good, and there is a much better state of feeling. He has also visited both the mission families, one with long sickness, and the other with bereavement, and we hope has thus quickened us. We trust we may see the fruit of all this in our work; but most of all, we hope for answers to prayer.

We continue to have good news from Aidin, and have much hope that that is to become an important centre, from which the word of God will sound abroad.

CESAREA.

Letter from Mr. Farnsworth, December 17, 1860.

Chapel at Moonjasoon—Progress.

In a brief letter—"hoping to write again soon"—Mr. Farnsworth gives some account of matters at an out-station in which he had been greatly interested. Referring to efforts of the Protestants at Moonjasoon to build a place of worship, he writes:

I am glad to tell you that, at length, their efforts have been crowned with complete success. Though they have had many difficulties to contend with, they have patiently persevered, and last week it was my privilege to join with them in the dedicatory exercises. The chapel is a very neat stone building, accommodating about one hundred hearers, and has been built mostly at the expense of the brethren of the place.

I cannot tell you how much we enjoyed this occasion, or how much our hearts were encouraged by it. We were accompanied by about a dozen of the Cesarea brethren, who enlivened our ride by singing many of the sweet songs of Zion. The dedicatory services were held Thursday, December 13, and the stirring hymn, "All hail the power of Jesus' name," led off the exercises, ringing out over the village like a clarion note. There were about sixty hearers present on the occasion—not so many as we had hoped—but the reason of this may be found in the fact that a vartabed had just given strict orders to the people not to talk with the Protestants. Though such orders are little heeded, every body—priests and people—regarding them as rather ridiculous, they still have some effect in keeping people from our meetings and pupils from our schools.

In the afternoon of the same day a second meeting was held, the Lord's supper was administered, and two children were baptized. It was a joyful day for our brethren at Moonjasoon. We all felt ready to exclaim: "What hath God wrought!" Only two and a half years ago I visited this place and found it entirely closed against us. Though the families of two men, known as Protestants, resided here, they were themselves at Constantinople, and we could find no house for a helper, and no encouragement. At a much later period there was a state of things hardly less discouraging. Now we have a nice chapel, a good school of from fifteen to twenty pupils, and a Protestant community of some thirty souls.

Burying Ground Secured.

I may mention, also, another event of some importance to this little community. At my first visit a place was pointed out as a very desirable spot for a burying ground. From time to time the question has been raised, Can we not get it? There was little hope that we could, but now we see how the Lord brings good out of evil. A few months ago there was, in Constantinople, a most disgraceful mob at the burial of a Protestant Armenian. That mob was, unwittingly, giving us this place, and purchasing similar spots for the little Protestant communities scattered throughout the empire. The civil head of the community improved the occasion of our visit, to

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obtain from the various nationalities the papers necessary to secure to us this place for the desired purpose.

SIVAS.

LETTER FROM DR. WEST.

THIS letter from Dr. West is without date, but was probably written late in December, or early in January. Its statements in regard to his medical practice, as well as on other subjects, are of interest and value.

Medical Practice.

The past year has been one of incessant and laborious work. I must have had some thousands of professional calls. For a few months I have kept a record of my daily prescriptions, noting the various diseases for which they have been made. The largest number I have made in one day is one hundred. This is too much, but it was pressed upon me.

I have had, within the year, probably, at least a hundred surgical operations, major and minor. Of the former twenty; of which fifteen were lithotomy. One of the patients whose life I saved by an operation for strangulated hernia, was an Armenian priest. He, like multitudes of his people, prays much for me, according to his own account. I take occasion to tell them, at times, what kind of prayers avail with God. In the same way, also, I have the prayers of many Mussulmans. I performed the operation of lithotomy on one of their Imams. He, with many others of that sacred character, for whom I have prescribed, are, I am assured, praying for me; and I am also assured that their prayers are of the utmost service. Devout and prayerful language is characteristic of the Orientals, but they little know the meaning of true prayer. Such expressions, however, show their good-will. I feel a friendship for them in return, and as I continually meet with friendly greetings and kind reception, I feel that I have reason to thank God that he has opened for me so wide a door of usefulness among them. As they gather around me at the shop, or assemble to see me in the surrounding villages to which I am called, or in their homes in the city, I take great pleasure in speaking to them concerning the truths of God's word, and always have respectful attention. I thus gain the ear of very many who do not attend our stated services.

Of minor surgical operations, many have been for various opthalmic affections which are common in this country. Sivas is central, and many patients come to me from surrounding cities and villages from a distance of a hundred miles and more. I sometimes have opportunity to sell copies of the Scriptures to those thus coming from abroad; and as many of the diseases of the people are the result of their sins, or their religious errors —fastings, &c.—I can daily preach to them practical sermons.

Sivas being the seat of the Pashalic, I frequently have patients among the Turks in authority, and have been able to turn their friendship to account in protecting some of the Protestants from oppression.

Medical Students—Bible Class.

During a great part of the year, I have given an hour daily to instructing a class of young Armenian physicians in medical science, both didactic and clinical. Of these two are Protestant, the others Armenian. They have all made good progress, and I hope they will make useful men. Their position gives them great influence among the people. Two of them are sons of the leading Armenian physicians of the city. Coming to receive instruction from me, they hear much scriptural as well as scientific truth. One has been a constant, and another a frequent attendant at my Bible-class on the Sabbath. Respecting the first I have strong hopes. He prays daily in his family, and reads God's word; and his daily walk and conversation bespeak the true Christian disciple. He is ready to encounter opposition and persecution for the sake of Christ and his gospel, and

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his father-in-law, an Armenian priest, gives him trouble.

I have also a lad of fifteen in my employ, in the shop, who has one of the brightest minds in the city. He has been designed for the priesthood, but is now reading and studying the Scriptures much, and attends the Bible-class. His eyes seem daily opening to the errors of his church.

My Bible-class is in Armeno-Turkish, as Turkish is my language, and I frequently have strangers attending it, and sometimes Turks. I can see that gospel light is continually spreading. The Sivas people are more worldly, and harder to reach, than the more simple inhabitants of some of our mission stations. We need your prayers for the baptism of the Holy Spirit upon us all. There is a very extensive awakening as to the errors of the Armenian church; but there has been as yet very little spiritual awakening, and earnest desire to find the true salvation. This is what we long to see, and that for which we labor and pray.

The Kuzzelbash Koords.

Dr. West next speaks of a visit to Gurun, by himself and Mr. Winchester, accompanied by Baron Krikor, the helper mentioned by Mr. Winchester in a letter published last month, as having been sent among the Kuzzelbash Koords. The readers of the Herald will be sorry to learn that he found it expedient very soon to retire from a field which seemed to be so promising. Dr. West says: "Baron K. was to have remained among the Kuzzelbash Koords, respecting a visit to whom Mr. Winchester wrote you not long since; but opposition was raised by the surrounding tribes, and such threats were thrown out that he was advised not to remain, as his life might be jeopardized. They still profess to be anxious for instruction, and we have sent them word to depute a few to come to Sivas this winter and learn to read the Bible; and then return, Bible in hand, to instruct the rest."

Gurun—Protection Promised.

There are about 1,200 Armenian and 600 Turkish houses in Gurun. Protestant houses, as yet, are few. As the Armenians are strong the Turks stand in fear of them, and are quite disposed to be friendly to the Protestants, who have encountered considerable persecution.

The day after we arrived we called on the Moodir and Mejlis, to request protection for Baron Krikor and a burial place for Protestants. They received us well and granted our requests. I recognized an old patient in one member of the Mejlis. Next morning the Moodir called to consult me professionally. I showed him a copy of the Turkish Bible, and he said he possessed one, which he had obtained in Oorfa or Aintab. He took occasion to preach to an Armenian present on the errors of his church, such as the worship of images, saints, &c., and said the Protestants were free from these errors and were destined greatly to increase.

Promising Indications.

Four brothers, of an influential Armenian family at Gurun, are spoken of as much enlightened and apparently interested in the truth. One of the brothers arrived from Marash while the missionaries were there, bringing a letter from Mr. White of that station, who spoke of the bearer as in an interesting state of mind. Dr. West says:

I think we have reason to hope for that house, that they will embrace the truth. Their minds are evidently convinced, and their hearts touched. There are other families said to be in a similar state. The people evidently feel the influence of the work at Marash and Aintab, and this influence must continually increase, as there is much intercourse with those places. Strong desires are expressed that a missionary may reside among them. A stay of a month or two, if not a permanent residence, would be of great profit, I have no doubt. Mr. Winchester hopes, before many months, to visit them again, and make a longer stay.

On our first coming into the place, we were hooted at and stoned; but as soon as it was known that the English hakem from Sivas had come, the tune was

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changed, and I was thronged with visitors, eager for medical advice. I recognized many familiar faces, which I had seen at Sivas. The wealthiest man in the place, for whom I had prescribed in Sivas, sent for me to call at his vineyard, as I had a patient in an adjoining one. He insisted on my coming with my family, and spending four months at his vineyard in the summer. Such is the friendship that my profession gains for me among this people. I had several surgical operations during our stay, and was entreated to perform others, but had no time, as we must hasten home. We all tried to improve the opportunities that were afforded by our throng of visitors, seeking bodily relief, to point them to the Physician of souls. I left a number of patients under Baron Krikor's care, (who has some medical knowledge,) and I hope that he may thus find a still readier access to the people.

TOCAT.

LETTER FROM MR. VAN LENNEP, DECEMBER 26, 1860.

MR. VAN LENNEP has sent, for publication in the Herald, a journal of a recent tour which presents information of much interest, though not mostly of a religious or missionary character. The journal is made long by the fullness of its descriptions and details, and the editor has felt obliged to omit many passages.

Journal of a Tour to Niksar.

Niksar, the ancient Neo-Cesarea, lies about thirty-six miles to the northeast of Tocat, and sixty miles to the east of Amadia. I left Tocat on the morning of Tuesday, November 27, 1860, in company with one of our young men, a member of our church, who has relatives in Niksar. The extraordinary fog, which had enveloped the whole region for a week, was so dense that nothing could be distinguished beyond a few feet. Though there was no wind, it felt intensely cold, and for an hour and a half we kept our horses at a rapid pace, going along the bank of the Yeshil Urmah, up the stream, which at Tocat runs west, but farther up turns to the north. We finally became so chilled that we got off our horses and went on foot, until we reached the bridge of Gumenek, at the site of the ancient Comnena Pontica. The old worn-out structure arose like a spectre in the chilly air, with the ruins behind it of former dwelling houses and palaces, and behind them all, that strange old boulder, which has rolled several miles from the mountains beyond; and since it assumed its present position has been perforated in two places, in the shape of tombs; in one of which tradition assures us that Chrysostom spent the days of his exile from the capital.

After leaving the river, where it takes the direction of Karahissar, towards the east, we found the valley we had hitherto followed, widening in a northerly direction. Westward, this valley extends to a collection of hills, among which is built the monastery of Bizeri, in the possession of the Armenians. This monastery boasts of having the remains of Chrysostom deposited in its chapel. Most of the lands in the plain are its property, and though superstition is no longer a mine of gold, yet the monks enjoy a handsome revenue and live in easy opulence. I proposed to my companion to gain time by cantering over the plain; and we did not stop until we met a tributary of the Yeshil Urmah, coming down from the villages of Avlon, built nine miles beyond, among the mountains on the left.

Safety in Traveling—Face of the Country.

We alighted for a bite, near a rustic bridge on the road, where we found numerous remains of camp fires. This bridge, and indeed this whole region, used to be celebrated for the frequent robberies and murders committed here, and they point out the grave of a Turkish Moollah, who was here robbed of a

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large sum of money and killed on the spot. But the roads are now quite safe. Most of the villages around are Kuzzelbash; the soil is very rich; and despite the oppression of the authorities, the people are all in a prosperous condition. We went on an hour from this point, and came to the water-shed of the region. Our path had lain in nearly a straight line from Tocat to this point, through a rich and well-watered valley. We were now twenty miles from Tocat, and fifteen from Niksar. The valley continues through to the plains of Niksar and the banks of its river, the Kerkid Urmah. The water-shed consists of a field from the north side of which the water descends in a north-northeast direction, and from the south side it takes a south-southeast course. The valley is inclosed almost throughout the whole length by high and steep ranges of hills, covered with forests nearly to the rocky summit.

Influence of Forests in collecting Moisture.

In this region, some 3,000 feet above the sea, the trees are mostly oak, and attain a large size. I noticed an illustration of the influence of trees in general in collecting moisture. Despite the fog, of a week's duration, the ground was everywhere perfectly dry. The dry oak leaves, however, had gathered the water, and the branches and trunks of the trees were more or less wet. In many cases the water had run down the trunk and moistened the soil around the roots of the tree. In two places, several trees had each furnished a small stream of water, and these uniting had run upon the road, so that travellers had to pass through the mud; although, as I said, everywhere else the ground was perfectly dry. Moreover, the collected moisture was not sufficient to drop directly from the leaves, but in every case it ran down the branches and trunk to the ground. Farther on we found a grove, and at the foot of each tree, on the north side, was a lump of ice, the water having frozen as it reached the ground. This is a most striking illustration of the acknowledged influence of trees in collecting moisture; and one cannot for a moment doubt, that the parched regions which commence at Sivas, and extend in one direction to the Persian Gulf and in another to the Red Sea, were once a fertile garden, teeming with a prosperous population, before the forests which covered the hill sides were cut down,—before the cedar and the fir-tree were rooted up from the sides of Lebanon.

As we now descended the northern side of the water-shed, we passed through the grove of walnut, oak, and black mulberry trees, which shades the village of Oktab, whose houses, cattle, and ruddy children, were indicative of prosperity.

A Wild and Beautiful Valley.

We here asked two little girls how far it was to the mill; and the elder, pointing in the direction, replied: "Na! only a few steps!" The few steps, however, were full three miles. The mill, a very homely structure, whose whole water-power would pass through a tube three inches in diameter, lay at the entrance of one of the most enchanting spots I ever laid my eyes upon. It is a narrow, tortuous gorge, which descends to the plain of Niksar, and forms the bed of a stream that dashes down among fallen rocks and under overhanging trees. The whole vale is one continuous mass of trees, united by creeping vines, and forming a bower impervious to the sun's rays. The road, smooth and wide enough for a carriage, winds about under the trees, along the edge of the stream, which it crosses several times. The overhanging cliffs, on both sides, present a contrast of bare rocks on their summits, and occasionally down to the bottom, with trees hanging upon every projection where a footing can be obtained; while the steep ascent to the base of those rocks is covered with a dense and luxuriant growth of pitch

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pines on the left, and of *Arbutus*, or strawberry tree, on the right,—an old friend, whose red wood, glossy leaf, and bright red berry make it the most showy of trees,—for its size here will not allow me to call it a shrub. The scene, too, was constantly changing; every turn of the road offered a different picture.

I am told that this vale is still more beautiful in summer, when it becomes the resort of innumerable singing birds, the nightingale's note rising above every other. Stags have been seen here quenching their thirst at the brook, or seeking repose in the impervious shade. The place was once famous for its robberies, but is now quite secure.

Approach to Niksar.

We went on foot for some time, and my companion, who lagged behind, began to sing, to the tune of Lenox, a literal translation of the usual English words:

"Blow ye the trumpet, blow!
The gladly solemn sound;—
Let all the nations know,
To earth's remotest bound;—
The year of Jubilee is come;
Return, ye ransomed sinners, home!"

His voice, manly and clear in itself, was multiplied by a hundred echoes. How many ages have elapsed since such words have been repeated by these echoes! And how appropriate to our errand; for we already stood in view of Niksar, built on the declivities of the hills beyond the plain, which now stretched out under our feet. And my mind could not help recurring to the Jubilee meeting in Boston, the cheering account of which we daily expect to receive, and where, though absent in body, we and our people are present in spirit.

As the sun was setting, we entered a Kuzzelbash village situated at the extremity of the gorge. The head-man received us with great hospitality, in his new and clean house, and we retired to rest, after spending the evening in conversation with him.

Nov. 28. The morning was cold, but the sun rose in a clear sky, and as it gradually illuminated the different portions of the plain, the view was exceedingly beautiful. The plain through which flows the Kerkid Urmah is in this place about five miles in breadth, and perfectly level. The greater part is overflown in winter and spring by the river, and becomes a great rice plantation. The town of Niksar is about a mile and a half from the right or northern bank of the river. The low grounds are covered with gardens, and every house has, besides, more or less of a garden around it. The mountains to the north here advance toward the south, so as to make an elbow or corner. On this projecting portion there are ridges and intervening valleys, running east and west. The castle of Niksar is built on the highest ridge, and the town occupies its sides and the two adjoining valleys. The streets are paved, and the houses built of wood, and in very primitive style. A considerable stream passes down the principal valley and supplies the town with water.

Inquirers.

December 1. I have been very busy, conversing with inquirers, from the moment of our arrival. I have sat five hours in the evening, with a goodly company, and have thus far met with no opposition; but on the contrary, with an earnest spirit of inquiry. Two Turks have been in, and have listened attentively to the truth; the rest are all Armenians. About twenty appear to receive the truth in the love of it. An appeal to the Word of God silences every objection. Of some I have great hope that their feet are already planted on the rock Christ Jesus. The most interesting case, perhaps, is that of a Hadji some forty-five years of age, to whom my companion presented a Testament last July. He had learned to read when a boy, but had nearly forgotten. His conversation with H. had awakened

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a strong thirst for the truth, and he applied himself most earnestly and unremittingly to the study of the Word of God. Every morning he remained at home as late as possible, to read the precious book without interruption; and though it lay open all day by his side, in his shop, yet he kept asking the time of day, to know when he might go home again and enjoy his treat undisturbed. By his incessant application, however, he brought on an inflammation of the eyes; and I had to order a strict diet, of one chapter every morning and another every evening.

Yesterday I went up to see the old castle. Its wall has seven gates. Just inside of one of these is an old mosque, of beautifully cut trachyte, which is the rock composing these hills. The streets are paved with boulders of the same. It contains very little *mica*, but the hornblend crystals are sometimes very beautiful. One tower of the castle alone is a Roman structure, and bears on its walls the marks of the legion which erected it. A piece of oak supports a part of the masonry over the door, and has not a sign of decay. It cannot be less than 1,500 years old. The rest of the castle has been built by the Abbasides. There is a mosque, a bath, and a palace. A fountain is adorned with a *bas-relief* in marble, representing two lions attacking a bull.

The Town—Thermal Springs.

Niksar contains about 1,800 houses, 500 of which are Armenian, 35 Greek, and the rest Turkish. The lowest estimate would make the whole population about 10,000 souls, of whom 3,000 are Armenians. Some of the latter are Gypsies; for as in Tocat, Amasia, Marsovan, and northern Asia Minor generally, the Gypsies belong to the Armenian church. From March until November they are nomadic; but during the winter they occupy a distinct quarter of the city, and live in abject ignorance and filth.

Visited the thermal springs, ten minutes' walk from the town. The water comes out of the ground in two places, about fifty yards from each other; and over each spring has been erected a stone structure which appears very ancient. Unlike the springs of Broosa, Sooloo Serai, and most others in Asia Minor, this contains no sulphur. Its temperature is but about 150 degrees of Fahrenheit, and its color very slightly white. In taste it differs but little from ordinary water, but it possesses remarkable cleansing properties. The dirtiest cotton or woolen fabric, after standing for a few minutes in the water, becomes as clean as new. Here the women of the whole town wash the clothes of their households, and the place is always so crowded—many being occupied in washing the only suit they possess—that a male visitor can go in only towards sunset, when they return home. It certainly is great economy to be able to dispense with the use of soap. The medicinal properties of the water seem not to have been ascertained, though one man told me that he had been cured of a troublesome eruption by washing in it but once.

Niksar is about eight hundred feet above the sea. Its climate is mild. Pomegranates are produced in abundance. The exports are rice and tanned leather. The former is of the red variety, and finds a market in Sivas and Karahissar, the white being preferred elsewhere. The marshes of the plain, and the rice-fields, produce much malaria, and there is a great deal of chill and fever in the autumn. The small-pox, too, commits great ravages, vaccination being unknown. I taught a man the simple art, and promised to send him vaccine matter on condition of his vaccinating the poor free of charge. In Tocat I vaccinated about three hundred children last spring, and their mothers had already lost, by this fearful disease, some two, some four, and some as many as eight children.

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The Sabbath—Return to Tocat.

3. Yesterday, being the Sabbath, we had a public meeting, and all day long conversed with visitors on religious subjects. The nominal Christians here, as elsewhere, greatly profane the Sabbath. They go to church early in the morning, and then make calls, chiefly with a view to collect their dues.

Left to-day for Tocat. When near the river, I suddenly came upon about a dozen large white pelicans, proudly sailing on the water with their heads up stream. They seemed like so many men-of-war; their great pouches under their bills gave them a singular appearance. At first they seemed almost unconscious of my presence; but after a while, one, and then another, spread their great wings, rose heavily from the water, and putting themselves in single file, moved higher up, where no mean crowd could interrupt their solemn meditations. About the plain were companies of large blue cranes, whose cry could be heard at a great distance. We followed the route by which we had come, and stopped for the night at the Kuzzelbash village of Kuzzel Keuy, whose head man received us with great kindness, and spent the whole evening in making inquiries about the ordinances of the gospel. He acknowledged the doctrine of the Trinity, and called Jesus Christ "*our* Lord and Savior." The next morning the mountains were covered with snow, the weather was intensely cold, and we reached home appreciating its comforts all the more for a temporary absence.

Mission to Eastern Turkey.

KHARPOOT.

LETTER FROM MR. BARNUM, DECEMBER 31, 1860.

Tour to Geghi.

AT the last annual meeting of the mission, the oversight of the district of Geghi was assigned to the Kharpoot station. "This new charge," Mr. Barnum says, "has compelled us to sacrifice other important places nearer home, but Geghi has been for so many years vainly pleading for the gospel, that it seemed to us wrong to resist the call any longer. We have taken for this place our faithful Bedros—next to the pastor of this church, our most valuable helper. He left here about the first of last month, taking with him his wife and a part of his family, expecting to remain a year. The district of Geghi is in the midst of wild, barbarous Koords, nearly one hundred miles from Kharpoot, and the road thither is quite a dangerous one, from the numerous robberies and murders which are committed. To leave home and friends for such a field of labor appeared to our friends very much like going on a foreign mission. The sacrifice, however, was cheerfully made."

Soon after the departure of this helper, Messrs. Wheeler and Barnum left home for a tour in the same region. They started on Friday, November 9, and spent the next Sabbath at Palu, where the Protestants, left alone of late, by the absence of the helper, who has been attending the theological class at Kharpoot, "meet together regularly," though with a congregation considerably reduced. The brethren deeply felt the need of a better chapel at that place, and the need of *means* to secure one.

Snow—Hardships—Charnockji.

Leaving Palu they found the roads very bad, by reason of recent rains. The next day they took a guide to conduct them over the mountains; but here the rain of the lower lands had been snow; the road, a mere path at best, was often entirely concealed; the guide was in doubt; and for many weary hours they were "picking their way among rocks, through mud, ice, and sometimes very deep snow, along the sides of a steep mountain." Mr. Barnum writes:

When we had gone about half way, in a place where there was not a visible footstep nor a sign of human habitation, —nothing but a wide and desolate waste of snow,—our guide became discouraged and turned back. This was a gloomy prospect, but trusting in God we rode forward, in the direction where we supposed our road lay. Very fortunately our guide reconsidered his determination, and followed after us. About two o'clock we reached Charnockji, an Ar-

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menian village of fifty houses, where we yielded to a pressing invitation to spend the night, although we had planned to go several miles further. The family with which we staid was large, and several other persons came in, in the evening, one of whom had a Testament, and was a good deal enlightened. They all listened very attentively, and some of them, who were quite old, expressed a good deal of surprise when we read and explained Christ's words to Nicodemus upon the necessity of regeneration. They said they had faithfully attended their church, and heard the ancient version of the Scriptures read, but they had never before heard that a new heart was necessary to a preparation for Heaven. When we left, the next morning, they urged us to visit them on our return. We were truly grateful for the hardships of the previous day, as it was chiefly by reason of them that we were led to spend the night in a village where we did not intend to stop at all, and where we had the rare opportunity of preaching the gospel to so willing ears, in an entirely new place.

Temran—Light in a Dark Place.

"Probably the two most important places in the Geghi district are Kassabah ('Chief Town') and Temran." From Charnockji the brethren rode three hours to the latter of these places, and spent the night with the chief man of the village. At "the hour of prayer," about sunset, they went to the church, and "at the close of the long, meaningless services," fell into conversation with a vartabed, respecting religious doctrines and practices, speaking quite as much with reference to the people who gathered about as for the vartabed himself.

This kind of preaching was kept up for some little time, the people generally listening very quietly, till shivering with cold, we were obliged to return to our lodgings. About thirty-five persons followed us, and we heard them talking among themselves about the weakness of the vartabed's arguments. These persons spent the evening with us until a late hour, and all gave close attention to whatever we said. We were greatly gratified to find so much light in a place where no Protestant labor had been performed, except three or four brief missionary visits, during the past twelve years. The teacher Melcon, who has several times been mentioned in the Herald, and who is reckoned the most learned man in the whole region, was in Erzroom, so that we did not see him. He is, I presume, pretty well acquainted with nearly all the doctrines of the Protestant faith, and accepts them; but from all that we could learn, he is a worldly-minded man. Yet he has done much to spread the truth in that region.

Two men who came to see us, greatly surprised us by the apparent thoroughness of their knowledge of the Scriptures. In our long conversation with them, they confirmed almost everything that we said by appropriate and exact quotations from Scripture, with a readiness such as I have seldom seen among theological students at home. They had in their possession nearly all the Protestant publications in Armenian, though they have probably not received six hours' instruction from any missionary or native helper. It would be difficult, I think, to find another place in which the truth has made such independent progress. Still we were impressed with the importance of having an earnest, spiritually-minded preacher there; for there is reason to believe that the light in the whole region is chiefly intellectual, and that those who have seen the absurdities of the old church, and shaken off its shackles, have still the natural enmity of the human heart to the truth, and need to have it pressed home upon the conscience, before they will receive it to the salvation of their souls. This is the case the world over. There was one young man, however, who could not read, but who has learned much of truth from hearing others, who seemed to feel that an escape from the old church did not imply the salvation of the

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soul, and ardently to long for spiritual light and life. He spent a good deal of time with us in talking about the way of salvation, and followed us to Kassabah. He also promised to learn to read.

Bible Readers.

Near Temran there are several apparently flourishing Armenian villages. Passing through two of these on their way to Kassabah, the brethren found in the first, Dzermak, one "reader and friend of the Scriptures," "very intelligent and agreeable." Three miles further on, they passed through Arek, and Mr. Barnum writes:

After we had gone some distance beyond the village, we saw a man evidently striving to overtake us; so we slackened our pace. He had suspected that we were preachers, and said that he and several others in his village were habitual readers of the Bible. They saw us after we had passed, and called after us, but we did not hear them. He said that all who read the Bible are called Protestant, by way of reproach. This is the case throughout the whole country. Many a simple-minded villager, who chances to find a Testament, is surprised to hear himself thus called by a name which he has perhaps never heard before, and of which he does not know the meaning. This man gave us a cordial invitation to send Bedros to their village, to give them some instruction from God's word.

Kassabah—Cordial Reception.

A ride of about five miles, over a hilly road, brought us to Kassabah. This was Thursday, and we remained there until Monday morning. This is the chief town of the Geghi district, and itself, not unfrequently, bears the name, Geghi. The number of Armenian villages within twenty miles of this town, and looking to it as their centre, is nearly forty. It was in this place, from a copy of the Testament brought from Constantinople, that the first ray of light in this dark region began to dawn. Nearly all the interest heretofore connected with this district centered here. It is from here that the chief calls for help have reached us, and here we have located Bedros. Probably twenty or twenty-five men in the place are called Protestants. Some were absent at the time, but of all whom we saw, we have no confident hope that even one is a child of God. The light which they have is such as they have gained by their own study of the Bible, and it is not surprising that it is somewhat shaded by their former superstitions. They are, however, among the more active, enterprising and intelligent men of the region. As soon as we arrived, they provided a place for us, well furnished; and during our whole stay, meals were regularly brought to us at the proper time, our beds were made, our horses cared for, and every want attended to without a particle of care or expense on our part. They provide two houses, one for Bedros and his family, and another for chapel and school-room, and they also pay all incidental expenses, such as lighting, warming, &c. From twenty to thirty-five were present on each of the four evenings which we spent there, and on the Sabbath we held three services, at each of which about sixty persons were assembled. At other times, too, there was no lack of hearers, whenever we had time or strength to talk with them.

As our stay was brief, we urged upon them, with all the earnestness which we could command, the most important truths of the gospel—those which are necessary to salvation. The people, uniformly, and with apparently increasing interest, listened to all that we had to say. It was a rare privilege to preach to such a company of eager listeners, who have been so long pleading for the bread of life.

These people have, from the first, cherished a strong desire that a missionary might be located among them, which is not strange; for besides their desire for instruction, the whole vicinity

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is infested with Koords, who practice upon Christians every species of extortion,—committing murder with very little hesitation; and the authorities, being so far removed from the central government, are very corrupt, will seldom attend to any claim, however just, without a bribe, and are generally ready to favor the party which gives most money. A resident missionary, who should be known as the friend and protector of Protestants, would to some extent be a terror to evil doers.

The Helper—School.

But they have now abandoned the hope of having a missionary, and in many respects Bedros is the best man whom we could have there. He is not an educated man, and will not attempt to gratify their desire for merely intellectual knowledge; but he is an earnest Christian, and will preach to them, tenderly and affectionately, Christ and him crucified, as their Savior. What has hitherto been learned appears to have waked up the intellect more than the heart, and now, more than all things else, they need to have the truth faithfully applied to the conscience. Bedros's wife, too, is having an excellent influence upon the women. It is almost impossible, in this country, to reach females except through their own sex, and it was for this reason that we were anxious that Bedros should take his wife with him. His son, a bright, active boy, has opened a school. The Armenians have a large and flourishing school, and for that reason the Protestant school is small. A little more than a year ago, the Protestants were induced to join the Armenians in establishing a "union school." A large building was erected,—by far the best for the purpose that I have seen in the interior,—of which the Protestants bore more than half the expense, and then, as was to have been expected, it became at once a thoroughly Armenian school. It is, however, very popular, and is patronized by all except the more decided Protestants.

An Interested Inquirer—Prospects.

Two days before we left Kassabah, a man from Melikan, a village six hours away, of whom Mr. Bliss and Mr. Peabody made mention in the Herald ten years ago, came to town, and was almost continually with us, up to the moment of our departure. When so rare an opportunity presented itself of seeing a preacher of the gospel, he appeared to be anxious to catch every word that fell from our lips. He was at the chapel an hour before daylight on the morning we left. He seems a very simple-hearted, earnest man, and we are not without hope that he may be a true Christian. He has been a reader of the Bible for several years.

From some other villages which we did not visit, we heard that small beginnings have been made, and we commissioned Bedros to make occasional tours among the Geghi villages. We were greatly gratified and encouraged by all that we saw and heard, and have much hope, that with God's blessing, the coming year may be one of real progress. It is true that the people, like unregenerate men everywhere, have false ideas and unreasonable expectations; but when we consider that almost the only oral instruction which they have received has been during four brief missionary visits, within the period of twelve years, the wonder is that they have so few errors. It is not often that one can enter into a field of missionary labor, and find a work so apparently made ready of God to his hands.

From Kassabah, fearing they might be overtaken by a storm among the mountains, the brethren rode home "as directly and rapidly as possible," but by a different route from that by which they went. Of one place where they stopped for half an hour it is said: "In Peri, a town of considerable importance, containing about 3,000 inhabitants, quite a crowd gathered about us, and for the most part manifested a very friendly spirit. Some urged us strongly to spend the night, but the gathering clouds admonished us to be on our way. One young man said, as we

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were leaving, 'Many persons here are reading the Bible, and have a strong desire for Protestantism.'"

Discomforts.

Some of the discomforts incident to such journeyings in parts of the interior of Turkey are well illustrated in the account given of a night at Wasgurt.

We came at night to Wasgurt, an Armenian and Turkish village, within about thirty miles of Kharpoot. Perhaps I cannot better illustrate the "romance" of such a tour, than by describing the experiences of that night. In going about the villages nearer home, we are generally entertained in one corner of a stable—the ordinary "guest-chamber." During this tour, however, after we left Palu, we found no such accommodations, and except at Kassabah, we were received into the midst of the family. We found one of the principal men of this village, who consented to entertain us for the night. The habitation was divided into two nearly equal parts, one of which was for the family, and the other for a good supply of donkeys, cattle and sheep. The only entrance to the part occupied by the family was through the stable. Here we found, besides our host and his wife, four sons and their wives, two or three unmarried children, besides several children belonging to the sons—one only two days old—and an old man who was a guest from another village; so that we all numbered about twenty souls, occupying a single room. Except at Kassabah, we did not see the inside of a single house with more than one room in it, and I think too, that with a single exception, every house which we entered contained the representatives of at least three generations. The floor, in all these houses, is the bare ground. When we entered, a sort of cotton mattress, about three feet wide, four feet long, and an inch and a half thick, was spread down upon the ground for each of us; to be our seat until we should retire, and our bed for the night. The principal meal of the day is at night, when those who are so fortunate as to belong to the male sex gather around a little table about a foot in height, and all eat with their fingers, or with wooden spoons, out of the same dish—the women contenting themselves by eating in one corner of the room what may be left. After supper, the men and boys gathered about the fire and spent the evening in picking cotton, which is raised in small quantities in this part of the country, while we talked with them upon the subject of religion, reading and explaining the Scriptures. When the hour for retiring came, we were each furnished with a heavy comforter to spread over us, which, like our mattress, was sadly begrimmed by several years' use, without being washed.

But contact with the dirt was the least of our fears. Of course, with such beds and in such a place, we could do no better than to lie down in our clothes, using our shawls and overcoats to as good advantage as possible in protecting ourselves from the beds. After tying handkerchiefs carefully about our necks, putting on gloves and adjusting wristbands, to shut up, as far as possible, the various avenues of approach against the fleas, wearied with a long ride of eleven hours on horseback, we lay down; but not to sleep. There was no lack of fleas upon our persons before lying down, and despite all our precautions, their ranks were largely increased from the hosts of besiegers outside. This, with the almost incessant cries of the children, and the occasional crowing of a cock, which was a fellow lodger in the same room, made sleep an utter impossibility; and after a vain attempt of two or three hours, we arose and spent most of the night in writing letters to our friends. This is a fair sample of every night's experience upon the road, except that at no other place were the annoyances quite so great. We often asked each other, when about to retire—"What, but the satisfaction of showing these poor people what they must do to be saved,

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could induce you to lie down in such a place as this—so revolting to every refined feeling; yet when did you ever retire more contentedly, more gratefully, or with a lighter heart than now?" And our sleep, too, when not absolutely banished from us, was never more sweet and refreshing.

Theological Students—Sale of Books.

Mr. Barnum dwells somewhat upon convictions, deepened in his mind by this tour, respecting the importance of Erzroom as a missionary station—Geghi being in the Erzroom Pashalic—and the need of more missionaries in the Armenian field, and then says:

This letter has already grown to such a length, that I have not time to say much about our work in general. The theological school is now having a four months' vacation, and the young men are scattered among the villages—all very busy at work. The term closed with an examination of two days. Twenty-four were in attendance the last term. The progress made by these young men has been very gratifying, in most cases fully equaling our expectations. The vacation occurs at the time when their services in the villages are worth more than they would be during all the rest of the year. We are, this winter, occupying two cities and thirteen villages, as out-stations of Kharpoot, and in nearly all of them we see encouraging signs of progress. During the year which is now closing, there were sold at this station, and the out-stations, 177 Bibles, 607 Testaments and other portions of the Scriptures, and 1,298 other books; making a total of 2,082 volumes, for which $450 were received. In 1858, the total number of volumes sold, was 772, and in 1859, 1,710. During the past three years then, 4,564 volumes have been put into the hands of the people, of which 1,772 have been the Word of God—the whole, or in part. We have already seen a good deal of fruit from this seed, but much of it is waiting for a quickening from on high.

The Week of Prayer.

January 12, 1861. We welcomed most heartily, the invitation of the Committee of the Evangelical Alliance, in London, to the observance of the "Week of Prayer." The season is nearly past, but it has been, thus far, very pleasant and refreshing. Besides a meeting for prayer among ourselves, every day at noon, we have two meetings each day with the people—one at sunrise and the other an hour after sunset—an hour or more in length. The occasion is also observed in the out-stations. There is a power in the sublime spectacle of so many millions of Christians, from different nations and in different languages, all redeemed by the same Savior, bowing together at the throne of grace, and with one heart, pleading for the same blessings,—which touches the hearts of even such ignorant people as these. The attendance upon these meetings has been from 70 to 140. Since I have been here, I have not seen the church more in earnest, nor more close attention given to the proclamation of the truth on the part of the congregation, than during this week. It is not improbable that we may continue the evening meetings for some time to come. We are ready to use all the means that seem likely to be useful, but oh, how much do we need an outpouring of the Holy Spirit.

Mission to Central Turkey.

MARASH.

Letter from Mr. White, December 31, 1860.

The statements of this letter present very interesting facts in regard to the existing religious state, the progress during the past year, and the home missionary work, of the Protestants at Marash.

Increased Religious Interest—Additions to the Church.

In a communication dated October 15, I remarked that the state of our congregation was much better this year than

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last, and that the indications for the future were very favorable. Our hopes have not been disappointed, and we have now strong encouragement to believe that God has a rich blessing in store for this people the present winter. The Sabbath services are attended by large and solemn congregations, and during the past month an unusual spirit of prayer has pervaded the community. Spontaneously, in all parts of the city, little meetings for prayer and conference have been begun, so that now at least twenty of these meetings are held weekly. By this means, many Armenians who would not come to the church are brought under the influence of the truth.

We look forward with deep interest to the week of prayer, January 6 to 13. Why may it not be a Pentecost to all our churches? Oh for faith in God's *willingness* and *desire* to bless; and for that wrestling prayer which taketh no denial!

The Lord's supper was celebrated yesterday, and sixteen individuals, eight males and eight females, were received to the church. It was an interesting season. Of the fifty-two who came to be examined, a number give evidence of having, within a very short time, become new creatures in Christ Jesus, but such cases we usually defer for a season.

Progress during the Year—Females.

The year now closing has been one of rich blessings, both to ourselves and to the work. Forty-four have been added to the church, making its present number one hundred and eighty-seven, and sixty to the community, which now numbers one thousand. The schools have been increased from four to six, and contain nearly three hundred and fifty scholars, one-half of whom are Armenians and Catholics; and it is a special cause of gratitude, that during the whole year uninterrupted harmony, peace and love have pervaded the entire community.

Special advance has been made among the females. Two hundred have received almost daily instruction in learning to read, and now, so far from their considering it a shame to be seen with a book in their hands, several, of their own accord, have formed themselves into a class, and receive instruction from Mrs. Goodale in Geography. Learning to read has a wonderful influence in waking up their minds. It leads them *to think*, a thing which most of them have never done before, and to realize that they, as well as men, have souls to be saved. It is an interesting fact, that while formerly by far the greater part of the candidates for church-membership were males, this year over two-thirds were females; and of the forty-four received to the church, more than one-half are females.

The Home Missionary Society.

In my last, I spoke of two men who had been sent out by our Home Missionary Society to explore the villages. They were out over two months, visited twelve Armenian villages—distant from one to three days from Marash—and in almost every instance were hospitably and kindly received. Of the twelve villages, only seven have churches, and out of their four thousand Armenian souls, not forty can be found able to read. What a work it will be to educate these and teach them the truth as it is in Jesus! Some of these villages, on account of their proximity to Zeitoon, cannot be worked now, but the others we shall try to occupy at once. One of the two men has returned to Ajimbi. As soon as he obtains a foot-hold, another will be sent to take his place, and he will pass on to other villages. The Society has also sent a man to Noorfret, to work at his trade and preach. Kishifli, as before, they have occupied, with an excellent man. The people feel a deep interest in this Society and its work, and many are the prayers offered for it. When the two colporters returned from the villages, the church met together,

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and great was the interest manifested as they listened to the narration of their travels from village to village, sowing the good seed of the word. It very forcibly reminded me of that meeting held in Antioch, eighteen centuries ago, to listen to the account of the travels of Barnabas and Paul.

We now enter on a new year, and though we know not what a day or an hour may bring forth, we do know that the same kind Savior ever liveth to intercede for us; that he longs for the salvation of this people far more than we do; and that he will make all things result for our good and to his glory. In *him* will we trust.

AINTAB.

Letter from Mr. Schneider, January 10, 1861.

In this letter Mr. Schneider presents a brief but quite gratifying statement respecting the condition and prospects of the work at Aintab at the commencement of a new year, with some review of the year which had closed. Not the missionaries only, but those who, in this land, aid them in their efforts, surely have occasion to feel that their "labor is not in vain in the Lord."

Additions to the Church — Theological Class.

On the first Sabbath in January seventeen persons were admitted to the church—eight males, and nine females—"making the whole number received during the year thirty-six." As many as forty presented themselves for examination, previous to the last communion season; and though some of these, it is said, did not give much evidence of a change of heart, Mr. Schneider writes:

The indications of the work of the Spirit seemed very clear and cheering in the case of others. It is evident that a work is silently progressing in many hearts among our people. Though we cannot report anything special in our community, and though many of the members of the church are not in as desirable a state as they should be, yet many persons are quietly seeking the pearl of great price. We are now observing the week of prayer. We have meetings at sunrise in the morning, and an hour before sunset. The number present is from 500 to 600, or even more; and the people are much interested. We cannot but hope and believe that it will be a profitable season.

We have formed a new theological class, consisting of seven members. Of these, two are from Marash, three from Killis, one from Adana, and one from Aintab. Most of them possess more than ordinary talent, and all exhibit an excellent spirit, giving cheering promise of usefulness. They engage in the discussion of the great and deep things of revelation with the liveliest interest, and the same queries and difficulties which occur to students in America present themselves to their minds. They manifest a relish for the truth, and a desire to comprehend it, which is very gratifying. They are full of questions; yet these indicate no propensity to cavil, but simply a desire for more complete knowledge. With one or two exceptions, they will become preachers and pastors; and those not entering these offices may become teachers of high schools, or be otherwise useful. It affords me great pleasure to instruct them.

Effort in New Districts.

There is a part of the town, considerably distant from our church, where many Armenians reside, considered the most abandoned part of the Armenian population. Comparatively little impression has been made upon them hitherto, but with a view of gaining a foothold, we opened a school there nearly a year since. It has flourished as much as could be expected. Recently, Mrs. Schneider and Miss Proctor, with the aid of Mr. Goss and a few native brethren, have also opened a Sabbath school. Though it has been established only about a month, the number attending has already risen from twenty-one to fifty-one, and the prospect of further increase

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is encouraging. A night school, a weekly meeting, and visitation among the people, have also been commenced. With the blessing of the Lord upon these means, we trust that the truth is to effect a lodgment among the people there.

Within the past year we have been enabled to establish helpers in a mountainous region west of Aintab; but Mr. Coffing will, probably, give you some account of the openings in that portion of our field.

General Statements respecting the Past Year.

The condition of our work, during the past year, has been satisfactory. There has been general harmony and peace, both in the church and the community. The means of grace have been regularly enjoyed and attended with interest. The audience on the Sabbath has been between 900 and 1,000; the truth has been listened to with attention; and not unfrequently a deep impression has been produced. Additions have been made to our community, though not as numerous as in some previous years. The habit of giving to benevolent objects is gradually becoming stronger and more general. The idea that their pastor is to be supported entirely by themselves, and that it is their duty thus to support him, has become universal, and his support has been furnished during the year. They are in arrears for a previous year, but they acknowledge the obligation, and express the design to pay.

Schools—Prospects.

The eight common schools, embracing over 500 pupils, and the three schools of a higher order, are in a prosperous condition. Of 534 pupils in the common schools, 317 are the children of Armenian parents. Biblical and catechetical instructions are constantly given, and the children not only acquire the rudiments of a common education, but have their minds thus early imbued with the truth. Miss Proctor will, doubtless, give you some account of her school, and I will only observe that it is progressing very favorably, on the basis on which it was commenced. The influence of the Protestants, as a community, and the respect accorded to them, continue satisfactory, and their rights are, probably, as well secured to them, if not better, than those of any other community here.

There exists, at present, no particularly active spirit of inquiry among the Armenians; yet a very large proportion of them have a strong conviction in favor of the truth, and gradually, one after another, they become Protestants. This state of mind among them justifies the hope that many more will, in time, openly espouse the truth.

The distribution and sale of books have proceeded much as usual. The depressed state of business, during most of the year, has been a hinderance to sales, but a goodly number have been disposed of, and there is a growing desire for good religious books. So far as we can now see, we enter upon the new year with encouraging prospects. All the appliances of the gospel are being used; and with the blessing of God they will not be in vain.

Mahratta Mission.—India.

KHOKAR.

LETTER FROM MR. BARKER, DECEMBER 24, 1860.

New Churches Organized.

THIS letter is short, but gives intelligence which will be received, as it was communicated, with emotions of grateful pleasure. May such churches of Christ, gathered from heathen communities, be very greatly multiplied, and be every where burning and shining lights.

Our mail closes very soon, but I cannot let it go without giving you some account of the formation of two new churches in the district under my charge. On the 14th inst. a church of eleven members was organized at the village of

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Mali Wandgaum, four miles north of Khokar. About 100 Christians and relatives of Christians assembled in a tent pitched for the purpose, and the exercises were attended with much interest.

Some of the members of this church live on the Godavery river, nearly ten miles from Khokar, and consequently could not attend the Sabbath services regularly; and when they did come, it was not convenient to bring their families with them. We rejoice, therefore, in the formation of this church, since they can now attend worship much more easily. A few of the members are men of influence, who originally belonged to the First Church in Ahmednuggur, and we trust that, through the instrumentality of this new organization, the light and knowledge of the gospel will be spread into all the surrounding region.

On the 19th, five days later, a church of six members was organized at Satral, an out-station twenty miles south-west of Khokar. "Blind Mohanna," who is to have the care of the church, has been laboring at that place about three years, and his efforts have been greatly blessed. He cannot see to read, but can go from village to village, and talk and pray. His son, who is teacher there, often accompanies him and reads the Bible, of which Mohanna is a good expounder.

I have peculiar pleasure in seeing a church at this place, in and around which are many inquirers who ask for baptism, but who, on account of the distance, have found it impracticable to come to the central station for examination. Regular Sabbath services there will give facilities for instruction to a region where there is a growing interest, and a region for which, you will bear in mind, I have been pleading for a new missionary. I assure you one is greatly needed in that vicinity, for I am compelled to neglect important work near home whenever I go to labor there. Messrs. Ballantine, Abbott and Shahoo Dajee, assisted at the organization of these churches. Three other churches have been formed recently in the valley of Godavery, making an increase of five the present year.

Madura Mission.—India.

MALUR.

Letter from Mr. Burnell, November 13, 1860.

The Cholera.

The prevalence of cholera, which Mr. Burnell is called to report, is not confined to his district. Brethren of the London Missionary Society in Travancore mention sad ravages of the disease, estimating the number of deaths among the nominal Christians connected with that mission during the season, from cholera and famine, at not less than 1,200. While such judgments are abroad in the land, may the people learn righteousness.

In the villages of this station district, cholera has prevailed much during the year, and has interfered, to some extent, with my weekly preaching. In the village of Velliyankundum, where we have a small congregation, the whole population has been decimated by fever and cholera. The number of the people is said to have been 1,760, of whom forty died of fever early in the year, and 133 of cholera, in May and June. In a small spot of ground I counted ninety new made graves. Among those dying of cholera were a catechist and his son, nine years of age. This catechist had been in mission service about forty-five years, first in Tanjore, (with English missionaries,) and subsequently, for perhaps fifteen years, in the Madura mission.

Tour in the Villages—Sorcerers.

I returned last evening from a tour of four days, during which I visited two congregations and preached in ten heathen villages, two of which I had not before visited. The people came together in large numbers to listen, attracted by various motives. Very often they acknowledge the truth and reasonableness of Christianity, and the folly of their own ways, but still cling tenaciously to their old customs.

In one village I came upon a sorcerer,

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in the midst of his drummings, contortions, mutterings, and bodily exercises. A poor man was consulting this supposed oracle. Immediately on my riding near, on my horse, though I said nothing, the man ceased his swayings to and fro and the use of his little drum. A large crowd soon collected and I had a good opportunity to point the people to Christ, and to expose their folly in seeking these deceivers. I told them that if the sorcerer had really, as he pretended, the power of God upon him, making him thus jibber and mutter, that power would not have left him at once because a white man came near upon his horse. They saw the reasonableness of this, and laughed at their own folly. To undeceive them more fully, I wrote in Tamil, upon the blank leaf of a book, the name and residence of a friend, and putting it on the ground placed three rupees upon it, and told the sorcerer if he would tell what was written, he should have the money. The attempt, on his part, was of course a failure. He did not even, according to his usual custom, call over the names of the gods or use his drum, although the people urged him to do so, but contented himself with attempting to "divine" by means of his twelve lotus seeds, representing the twelve signs of the zodiac. The next day, in Kumbur, where we have a congregation, while I was speaking to a group of people, another of these sorcerers came into the company. In that village the people are suffering greatly from want of rain, and the man had told them, fifteen or twenty days before, that it would rain in five days! They reproached him for his deception. I then exposed him in a way similar to that of the day previous, in the other village. It would seem that the result could hardly fail of being favorable to the truth, tending to open the eyes of the superstitious heathen. The Tamil people, in all this region, are sufficiently awake to their temporal concerns, though dead to their higher and eternal interests.

Congregations—Usefulness of Tracts.

Of the nine small congregations connected with this station there is nothing very special to report. They remain much the same as for two or three years past. At our communion service on the 4th of this month, a teacher in a village nearly twenty miles from the station was received to the church. He spent the last year in the seminary, and I hope he may be useful as the teacher of the school and the head of the congregation in his native village.

Although I am not permitted to see much attention given to the message of mercy, I am not wholly without tokens of good. In July, at a village ten or twelve miles to the east of Malur, in the Sivagunga station district, I met a man who seemed to have been influenced by a tract. The case interested one of my catechists a good deal. In August, spending the night at a large village where I had not before been, I talked and read to a large number of people till ten o'clock at night. Many of those present were Mohammedans. The next morning also I had long talks with large companies, and took my breakfast at a late hour under a tree. One Mohammedan surprised me by repeating the ten commandments, with tolerable correctness. He said he formerly lived near Tirupuvanum, where he received a copy of 'Spiritual Milk,' portions of which he had committed to memory. I trust the day of final account will disclose many cases of good done by tracts and portions of Scripture, which were wholly unknown on earth.

Dakota Mission.

LETTER FROM DR. WILLIAMSON, FEBRUARY 11, 1861.

Brightening Prospects.

THE statements of this letter are calculated to interest and encourage, and thus to lead the reader, in complying with the request with which the letter closes, to pray in hope.

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In regard to the boarding school, there is a very decided improvement since we determined that the scholars must all be taught to read their mother tongue first; and I doubt not a part of the listlessness formerly so manifest, was owing to the difficulty of interesting children in learning to read what they did not understand.

In my last, I informed you that we had re-organized the church here, (at Pajutazie,) distinct from that of Hazlewood, or Lac-qui-Parle—the two having been blended ever since brother Riggs and his people came to this neighborhood. For some weeks previous to that, the attendance on public worship here was increasing. Since the week of prayer, at the beginning of the year, the interest of the Dakotas about me in Christianity far exceeds anything of the kind which I have ever seen among them before. Since that time, we have had two or three prayer-meetings in different parts of my parish each week, and the attendance at these has been about equal to what my Sabbath congregations were a year ago—from 15 or 20 to upwards of 40. Our school-house, sixteen by twenty feet, in which we worship, has been crowded every Sabbath. Yesterday the Lord's supper was administered at Hazlewood, for the first time since we separated from them. As the attendance at our prayer-meeting on Friday was much less than usual, but a small congregation was expected here; yet we had the largest audience I ever preached to in that house, and I think I never saw more Dakotas assembled to hear preaching. Yet several went away because there was not room for them. We used to think the house full when there were from 50 to 60, exclusive of small children. Since the room has been so crowded, fewer of these children are brought, and yesterday, exclusive of such, I had an audience of about 75. Brother Riggs's house is larger; how many attended there I know not, but of course none of his people came here. Among those present was one of our female members whose health has been feeble for years, and who, when living only a mile or two from us, did not, on an average, attend public worship once a month. Yesterday, she and her daughter came five miles, walking through a snow storm. Another was a chief who, ten or fifteen years ago, killed his older brother that he might be chief in his place, and who subsequently manifested as much hostility to us as any chief of these Upper Indians has ever done. Though living nearly four miles distant, he has attended regularly on the Sabbath for more than a month, and has also been present at many of our prayer-meetings.

Additions to the Church—Inquirers.

At the communion at Hazlewood, yesterday, six were received for the first time. At our communion here, four weeks ago, we received one man, about thirty-five years of age, who had never been baptized. Three others have made known their wish to unite with us, who appear to me to give satisfactory evidence of piety. These four, with one exception, have for years read the Dakota Scriptures, have been in the habit of attending public worship, and have often seemed almost persuaded to be Christians. Of persons who have begun to attend more recently, some are evidently under deep convictions. Some, I hope, are the children of God, but owing perhaps to the imperfection of our teaching, and the inaptness of the Dakota language for expressing spiritual things, they do not readily apprehend the truth as it is in Jesus; and I fail to learn the state of their minds because they are slow to tell how they feel and think. I trust you will pray, and encourage others to pray, that God will pour out his Spirit more abundantly on this people; opening their minds to receive his truth, and thus turning many to seek and serve him, and making me and others wise to instruct them aright.

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Miscellany.

HUNG-JIN, THE KAN-WANG, OR SHIELD KING, OF THE CHINESE INSURGENTS.

OF this man, often referred to in the letters of missionaries respecting the insurgents, and who appears to be mainly the author of whatever there is among them of a correct view of Christianity, the following account was published in the Hong-kong *Overland Register*, in August last. It was prepared for insertion in the last number of the Herald, in connection with other matters respecting the insurgents, but was omitted for want of room.

For the greater portion of four years, 1855—1858, there lived here, in connection with the London mission, a Chinese to whom the attention of strangers was sometimes called, as being a relative of the Tai-ping-wang, leader of the rebellion which had established its head-quarters at Nanking. The man was commonly called Hung-Jin, and had previously been known and esteemed by the late Rev. Mr. Hamberg, of the Swedish mission, who received from him the information which he published, in 1854, under the title of 'Visions of Hung sew tsuen, and Origin of the Kwang-si Insurrection.' Mr. Hamberg had also sent him to Shanghai, that he might be in the way of an opportunity to proceed to Nanking; but after staying there several months, and finding communication with his friends impracticable, the intermediate country being all held by imperial troops, he returned in the spring of 1855 to Hong-kong. During his absence, Mr. Hamberg had died, and this circumstance threw him into the hands of the London missionaries, who were the more willing to receive him, as the late Dr. Medhurst, with whom he had been in constant communication in Shanghai, had written to them in very high terms of his principles and capacity.

He was at first employed as a teacher by the Rev. Mr. Chalmers, and subsequently was appointed a catechist and preacher. He soon established himself in the confidence and esteem of the members of the mission, and the Chinese Christians connected with it. His literary attainments were respectable; his temper amiable and genial; his mind was characterized by a versatility unusual in a Chinese. His knowledge of Christian doctrine was largely increased, and of the sincerity of his attachment to it there could be no doubt. His intercourse with Chinese Christians was what is termed *edifying*, calculated to promote their piety, and stimulate their zeal. With other Chinese he was the proselytizer, fearlessly exposing their errors, and exhorting them to repent and believe the gospel. Over young men his influence was peculiarly beneficial. In fact, whether the individuals were young or old, the case was, as was once observed by Mr. Chalmers,—"Whenever you see any one having long and frequent intercourse with Hung-Jin, you may be sure there is something good going on in him."

In 1855, the province of Canton was seething with insurrection, and different parties of rebels who had become acquainted with Hung-Jin's antecedents and whereabouts, made application to him, and begged him to head their movement, in the name of the Tai-ping dynasty. He would have nothing to do with them, however, partly because they professed no religious principles and were members of the Triad Society, and partly because his intercourse with the missionaries had shaken his confidence even in the rebellion directed by his relative. As it gradually came out that portentous and blasphemous errors were being mixed up by Hung sew tseuen, and the Eastern King, with the doctrines which they had first put forward, his sorrow was profound and bitter.

The writer recollects hearing him say on one occasion, that success had turned their heads; that they had proved unequal to the work which they had undertaken; and that, indeed, he doubted whether the regeneration of China was likely to be promoted by any course of rebellion and violence. It was suggested to him that he should dismiss all thoughts of meddling with those who were given to change, and not merely content himself with, but find both the business and happiness of the remainder of his life in simply preaching the gospel to his countrymen. The counsel was seriously revolved by him, and it is believed he schooled his mind into an approval of it, and strove sincerely to adopt it as his rule. But it would not do. The old rebel feelings—and there was much of patriotism, and something higher than patriotism, in them—only slumbered.

In the beginning of 1858, Hung-Jin went up to Canton, and assisted at the opening of a place for public worship, within the walls, on the third Sabbath of February. It was the first time the gospel had been publicly and formally preached in the Chinese language in that city. He remained there, but as the missionaries returned, some were afraid that his antecedents would be discovered by

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the Mandarins, and connection with him prove rather injurious to their cause. It was thought advisable, therefore, that he should return to Hong-kong, and shortly after he determined to try and make his way to Nanking. He started for that place in disguise, in the beginning of June, passed through the Mei-ling pass, and gradually worked his way to Hoopih.

It now appears that he got to Nanking in the third month of the last Chinese year, was kindly received by his old friend and patron, Tai-ping-wang, who gazetted him in the following month "as the King Kan, the skillful and loyal military counsellor, attached to the army of the right of the palace," and, in fact, constituted him his minister-in-chief.

Extracts from the New Work of the Kan Wang.

Dr. Bridgman, of the Shanghai mission, in a letter published in the Herald for December last, referred to manuscripts then before him written by Hung-Jin, (or Jun,) of which he said, "When carefully translated and published, they will attract the attention of all Christendom, from the humblest believer to the Pope." Somewhat extended extracts from the translated work have since appeared in the *North-China Herald*, a few of which are now given here.

Treatment of Foreigners.

In regard to foreigners, those who are skilled in useful and ingenious arts, and the laws and institutions of whose countries are comprehensive and profound, should first be permitted to trade with China. But foreigners should not be allowed at their own arbitrary choice to enter the country, lest the people should take alarm at the sight of strangers, and trouble should arise. Only missionaries, and other teachers of religion, with instructors in skillful arts, should enter the country to teach the people, if they can present any memorial, stating what benefits would accrue to the empire from their residence in it. But they must not speak ill of the laws of the land.

A brief account of various nations is then given, followed by these

Reflections on the Preceding Notices.

From the present state of foreign countries it is clear, that in communicating instruction in morality, and in promoting national progress, there must first be wise lawgivers and administrators to set on foot great principles and laws. Then there must be wise officers to continue their work and extend their system, to cause increased skill in the cunning arts, to form new regulations according to circumstances, and carry out existing laws in a manner suitable to the change in the times. Thus the moral and social fabric will be saved forever from destruction. If the people of China do not love themselves, but allow themselves to be made the prey of others, the heron and the oyster will renew their old fight, and the barbarian fisherman will find his advantage in their disagreement. They will then first become aware that when brethren fall out with brethren, and countrymen with countrymen, the stranger will insult them, and it will be too late for repentance. Now is the time for action. Why not seize it, and struggle for China? Why not be among the first to recognize the Heavenly Father and the Heavenly Brother, with the social bonds and the principles of morality that they have appointed, and the Tai-ping empire, that it may continue for ten thousand times ten thousand years?

Newspapers and Post-Offices.

Among the most useful institutions are a universal post-office for conveying official dispatches and letters between all cities and towns, and a newspaper office, to receive expressions of public opinion from all quarters, and convey intelligence of the markets and all important events. This would aid the government in ruling, the scholar in acquiring knowledge, and the merchant in accommodating the supply of marketable articles to the demand. By public newspapers the laws are made more widely known, virtue more conspicuous, honor more nice. Public instruction in law, morality, and public honor, are thus greatly promoted by the public post-office and newspaper. When knowledge is diffused the law is more respected, and the benefits of government are more fully recognized. The people encourage each other in practicing the social virtues, and advance rapidly in intellectual and moral capacities, while the public manners visibly change for the better.

The Divine Being.

(The custom of) avoiding the mention of a name (from respect to the person to whom it belongs,) it can never be necessary (to follow) in regard to the name of God.

The name of the Heavenly Father is (that of Him who is) greatest, most venerable, honorable, and good; most just, powerful, wise and true; most perfect and glorious, and possesses universal authority. Can there be harm in uttering his name? If used with a good design, as in discoursing on truth and religion, although it were repeated ten thousand times, its mention is in the way of praise; only it must not be used improperly, as in oaths, and any profane language.

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If the name were not for several hundred years permitted to be spoken, it would become forgotten by mankind.

Further, the name Jehovah is Jewish, and means *self-existent*. It includes in it the significations omniscient, omnipotent, omnipresent, self-existent, most just, and benevolent.

God is truly existent. This is clear from observation of the natural world, and from the birth and teaching of Christ. For God is spoken of as Father, to denote that he embraces in himself all beings. Christ is called the Son, to indicate corporeal manifestation and verbal teaching. The Holy Spirit is the breath of God, and is also (as proceeding from God) a Son. Thus the Father and the Son are closely joined in one. For the Son, coming forth from the substance of the Father, how can they but be one?

Altogether then it appears that God is he who gives substance to substance, and form to form; causes heaven to be heaven, and earth to be earth; assigns beginning and end to all things, and is himself without beginning or end; has created all things, being himself uncreated; causes time to change all things, and is himself unchanged by time; influences nations, and is himself uninfluenced by them. He may be denominated the self-existent one. The Great Lord, the Heavenly Father, God, is one with the Redeemer of the world.

The Son proceeds from the Father, and the Son should therefore be regarded as the Father.

On Sin and Happiness.

1. *Knowledge of Sin.*—If on any day, in any month, in any year, I spoke, did, heard, saw, or thought what I should not, it was a transgression of the heavenly commandments. I ought not to remain in ignorance of it. How much more if I forget the grace that gave me a soul, so that I am far different from animals and plants; or the providential kindness shown me in birth, in childhood, and in growing up to man's estate; or, still more, the grace that brought Christ down to be crucified for my sins, to forget which is also criminal disobedience, should I not become fully aware of my guilt?

2. *Penitence for Sin.*—For each sin there should be a time of deep penitence. The guilty person may well beat his breast and his head, taking oath that he will subdue his sin. It must not be a penitence in words, without heart-feeling. The Heavenly Brother has said, "If thine eye offend thee, cut it out and cast it from thee. It is better to enter heaven with one eye, than with both eyes to be cast into hell. If thine hand offend thee, cut it off. It is better to enter into heaven with one hand, than with both hands to be cast into hell." Great is the severity of true repentance. Can it then be neglected?

3. *Forsaking of Sin.*—He who does not know his sin, cannot repent of it. When penitence is felt for it, it must be forsaken. Otherwise the sin remains, and it is the same as if there had been no penitence.

4. *Forgiveness of Sin.*—There is a true knowledge of sin, a true penitence, and a true forsaking of sin. If there be a true forsaking of sin in the practical life, the mercy of the Heavenly Father in forgiveness may then be expected. If sins, when confessed before men are forgiven by them, how should the Heavenly Father be unwilling to pardon sin when it is confessed before him?

5. *Redemption from Sin.*—The Heavenly Father being willing to forgive sin, the Heavenly Brother could then become their redeeming substitute. If the Heavenly Father be unwilling to pardon us, we must earnestly beseech the Heavenly Brother to intercede with him. He will then look at the merit and rank of the Heavenly Brother and allow him to bear the sins of all. Just as if any one wish to see the Tien-wang, he must first obtain his permission, and be presented by the attendant officers; afterwards he may be admitted. In wishing to see the Heavenly Father, the Heavenly Brother must first be prayed to, to intercede. Then the favor of forgiveness and redemption can be obtained.

6. *Removal of Sin.*—When any one truly repents of sin, the Heavenly Father willingly forgives his sins. His guilt is then given to the Heavenly Brother to bear instead. It disappears altogether, and passes beyond the limits of the universe. If I then feel that I have sin, yet I have no more shame on account of it, but rejoice every day, singing and praising my Savior.

7. *Happiness.*—When any one is cleansed from sin, he can become happy; just as a vessel when cleansed can be used to contain luxurious articles of food. If the body be giving forth filthy excretions from the skin, good clothing cannot be worn. How then if the soul be stained with sin, can it receive happiness from above? Happiness comes from heaven, the height of all that is precious and glorious. How should it be given unsuitably, for sinful men to enjoy?

Let all the brethren and sisters calmly think of it. Is it so, or not? First, the six heads on sin just enumerated must be well studied. Then, without seeking it, happiness will come of itself. Misfortune, without trying to avoid it, will be prevented from approaching.

The Heavenly Brother, Christ the Savior, says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

[Here follow the whole of the Beatitudes, taken from the 5th chapter of Matthew.]

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Proceedings of Other Societies.

Foreign.

London Missionary Society.

The following statements respecting recent sorrowful events in South Africa, and also those respecting the Samoa mission, are from the *Missionary Magazine and Chronicle* for February last.

Mournful Intelligence from the Interior of South Africa.

It is well known to the friends of the Society that, as the result of Dr. Livingstone's exploratory travels in the interior of South Africa, and under his immediate advice, the Directors resolved to attempt the establishment of two central stations, the one on the south and the other on the north of the great river Zambesi. In addition to four missionary brethren specially sent forth to attempt these arduous enterprises, the Directors invited the Rev. Robert Moffat and the Rev. Holloway Helmore, whose knowledge of the language and long experience in missionary labors admirably qualified them for the service, to superintend the establishment of these projected missions. Mr. Moffat, after the hard service of more than forty years, most readily undertook the task, and, in the autumn of 1859, proceeded with Messrs. Sykes and Thomas, and his son, Mr. John Moffat, to the country of the Matebele, on the south of the Zambesi. Mr. Helmore, with his devoted wife, leaving the mission in which he had labored for twenty years, and which he had been honored by God to bring to a high state of social and moral cultivation, started at the same time with Mr. and Mrs. Price for the country of the Makololo, on the north of that river. On their way they encountered serious obstacles, both from want of water and the inadequate strength of their oxen; and our readers will remember in the "Missionary Magazine" for September last, an affecting narrative from the pen of Mrs. Helmore, of the sufferings of the four little children who were her companions on this long and perilous journey. From the date of that communication, viz., September, 1859, no tidings of the missionary party reached this country till the following mournful communication from Mr. Moffat, dated the 12th November ult., from which it appears that they reached Linyanti in the spring of last year, but of the precise date we are not informed. A pestilential fever was then raging in the country, and in the month of April, Mr. and Mrs. Helmore, two of their children, and several of the native Christians by whom they were accompanied, fell victims to the deadly epidemic. Mr. and Mrs. Price were constrained to leave this land of death, and to retrace their course southward. No intelligence has since been received of their progress, but the Directors cherish the hope that their valuable lives have been spared for future usefulness. These mournful events will, we feel assured, awaken the deepest sorrow in many Christian hearts for our beloved and departed friends, Mr. and Mrs. Helmore, and the most affectionate sympathy for their orphan family. It is some alleviation under this heavy bereavement, to know that our devoted brother and sister, and their little ones, fell not by the violence of the savage people whom they sought to bless, but under the hand of God their heavenly Father.

Mr. Moffat's Letter.

Kuruman, (South Africa,) 12th Nov., 1860.

My Dear Brother,—It is only four days since I forwarded a letter to you, which contained all the information which had then reached us respecting the Makololo brethren. It was favorable; but alas! alas! it was only to lift us up that we might be plunged into the depths of sorrow. Alas! Helmore, the amiable, the unwearied, and apostolic Helmore, and his devoted wife, are no more inhabitants of this lower world. This distressing intelligence has just reached us by one of our people, who had been on an elephant hunt as far as the Victoria Falls on the Zambesi. He there met with some people from Linyanti, who, when asked respecting the welfare of the missionaries, replied, in the phraseology of the country, that they were all dead with the fever; and commencing with the name of the first victim, said Helmore died, then his wife, next two of his children, then the suckling of Mrs. Price; the next was Malatsi, a man of this station, Mr. P.'s waggon driver; the next, Tabe of Lekatlong, who had accompanied Mr. H. to render him what assistance he could; and the last that seems to have died was a servant of the Bakhatba tribe. The son of Tabe was in a dying state, and not affording the slightest hope of recovery. Joseph Aaron, our informant, seeing that these Makololo were perfectly familiar with the painful events which had transpired, they having just come from the spot, made further inquiries about the survivors. As it appeared but too evident that others would be cut down if the whole

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party itself were not swept off by fever, Sekeletu requested Mr. Price to depart as soon as possible. The want of men and the want of oxen, many of which were said to have been killed by the "fly," obliged him to retrace his sorrowful steps with only two waggons, leaving the other two at Linyanti. The son of Tabe was placed in one of the waggons, and could scarcely be said to live. Since then, nothing has been heard of the party. Our informant returned by a more easterly course, and felt sure of falling in with them at the Bamangwato, but they had heard nothing of them. It would also appear from the statements of the Makololo, that they, and especially their Chief, were a good deal soured on account of the non-appearance of either Dr. Livingstone or any of their men who had accompanied him, so that when Sekeletu was requested by Mr. P. to give guides to lead and assist the afflicted party through the fly country, he refused, adding, "Let those who brought you guide you back." From his utter ignorance of distance and localities, he murmured because Livingstone had not sent men to conduct the missionaries and tell the Makololo when he should come himself. It was rather unfortunate that this state of feeling existed when they arrived. He (Sekeletu) however appears to have been otherwise anxious for their safety, and assisted them with oxen. Just ten days after the relation of these events to Joseph Aaron, Dr. Livingstone arrived at the Victoria Falls, accompanied by his brother and Dr. Kirk. They had with them two donkeys, which they used for luggage. They were accompanied by a number of the Makololo who went down with the Doctor to Tete. These, however, were much reduced in number; for, besides those who had died, some preferred remaining with the tribes near Tete, to returning to their own country. Dr. Livingstone was, as well might be expected, deeply affected with the news of the death of so many of the mission party, and regretted much that he had not been able to come at an earlier period, as he possessed a very efficacious remedy for the fever.

Dr. L. proceeded to Sesheke, where Sekeletu was sick, and from thence to Linyanti. Before leaving the hunting party, the Doctor requested them to remain about where they were fifteen days, and he would send letters by them. They did remain there and in the neighborhood, the time specified, but no letters arriving, and dreading the fever, they returned home. They had heard nothing of Mr. McKenzie, and supposed that, as he went on the route generally traveled, he must have met Mr. Price about the Zouga River, who will, it is probable, be brought to a stand from want of water. From what we can hear, the last year's drought has been universal, as far as Linyanti. Probably, from this as well as other causes, the fever has been more virulent than usual. Dr. Livingstone also found, on inquiring about old friends, that many of them had been carried off by fever during his absence.

How mysterious are the dispensations of Providence to *us*, who know only in part, and see through a glass darkly! The large amount of expense incurred, the labor and toil involved, the valuable instruments cut off, and the bright prospects enveloped in darkness, are depths of Divine Providence which we cannot now fathom, and which we must place to the "all things" which work together for good. Like numberless similar events, they will remain mysteries to us till the light of eternity shall be thrown around them, when all shall appear harmony and love. What we know not now, we shall know hereafter.

SAMOA.

Progress of the Mission.

We have rarely had the privilege of receiving a more gratifying report than that which we now present to our readers. A quarter of a century has only just ended, since the first six European missionaries landed in the Navigator's Islands. The population, numbering about forty thousand souls, was at that time sunk in the lowest depths of pagan ignorance and misery. The light of life had indeed just begun faintly to glimmer in that dark land, through the previous labors of Tahitian and other Christian teachers; but the people, almost without exception, were wedded to their idols, and devoted to the vices which their false religion not only sanctioned, but encouraged. Of the use of letters, they were as ignorant as the savages of the islands in Western Polynesia remain to this day; and though the character of the islanders was not stained with the gross and monstrous crime of cannibalism, yet the vices of their nature were scarcely less abhorrent to the principles and influence of the gospel.

Such was Samoa five-and-twenty years ago. But what hath God wrought! Now, heathenism throughout the group is renounced, and, notwithstanding the influence of the principles and habits engendered by paganism—the number of flourishing Christian churches that have been formed—the still more numerous congregations attracted, every Sabbath, to listen to the Word of Life—the multitudes of children and youth brought under the influence of useful and Christian instruction—the large and increasing number of native teachers and evangelists—and the liberal offerings of the people, year by year, for the support and extension of the cause of Christ—all afford evidences of

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their deep interest in the blessings of the gospel, which more than repay the friends of missions for the labor of love which they have performed on behalf of this once benighted people.

No less obvious and conclusive is the evidence afforded by these blessed results, of the distinguished ability, and entire devotedness of the men who have been honored of God to accomplish this marvelous transformation. By their skill and perseverance, a written language has been presented to the people—the whole Bible has been translated and printed in that strange tongue—useful and religious volumes, in large numbers, have been prepared and circulated;—and these have been received by the inquiring native Christians, not as a boon of charity, but at a price which has secured ample re-payment of the cost.

LETTER FROM THE REV. A. W. MURRAY.

Liberality of the Native Christians.

"You will be pleased to observe that the amount contributed this year greatly exceeds that of any former year. The increase upon last year exceeds £300. This pleasing circumstance is chiefly owing, under the blessing of Him from whom all good comes, to the adoption, at some of the stations, of a new mode of collecting our contributions. The plan was tried at this station, and the results were such as to encourage others to adopt it. On Savaii, especially in Mr. Pratt's district, the results of its adoption are of the most gratifying character. There, and in my own immediate district, the amount raised is double that of last year, and at Saluafata, which is now permanently attached to this station, the contributions of this year exceed those of the last by one-third. Should the plan be generally adopted throughout the mission, which is likely to be the case, with results at all proportionate to those realized here and on Savaii, our mission will ere long relieve, to a great extent, the Society from the burden of its support.

"It is a gratifying fact, also, that the liberality of the people to their own teachers keeps pace with their liberality to the Society. In this district this year, £208 have been raised for the support of native pastors, so that for objects at home and abroad we have the goodly sum of £409 10*s.*; and sales of books will realize at least £50 more."

Failure of Popery—Desire for the Scriptures.

"Among the natives the general rule is, that all children who are sufficiently advanced to do so, attend school, except those whose parents or guardians are under the influence of Romish priests. Popery in Samoa, as elsewhere, loves darkness rather than light. Happily, however, it makes very little progress, notwithstanding the fact that the priests are double the number of ourselves.

"The thirst for knowledge among the people continues unabated. The edition of the New Testament, of 15,000, printed for us by the British and Foreign Bible Society, is all sold off, and hundreds, perhaps I might say thousands more, might be sold if we had them. Some parts of the Old Testament are also exhausted. The Prophets have long been all sold off, and it is probable that before we can have the new edition of the Bible, every part which now remains of the old will be sold. Thus the desire for light is spreading. God grant that the life may keep pace with the light."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Alexander wrote from Wailuku, Maui, December 22:

Not long since I sent you an account of my tour around East Maui. Soon after my return home, I observed a manifest increase in the numbers who attended our religious meetings, and an increased solemnity and earnestness on the part of the congregation. At length, in our prayer-meetings, old backsliders would rise, confess their wanderings, and ask for the prayers of God's people. Some of the most hardened characters in my field appear penitent. Daily prayer-meetings are now held in ten different places in my field, all well attended. Our ordinary congregations are as large as they formerly were on communion Sabbaths, and other occasions specially adapted to draw out large numbers. I verily believe the Lord has graciously visited us. I would humbly bless him for his goodness, and take courage. It is a delightful privilege to preach to a waiting, earnest congregation. The work began in the most hardened and hopeless district of my parish, and it continues to manifest more power there than any where else.

SENECAS.—Mr. Pierce, of Upper Alleghany station, wrote, March 5: "There has been much deep feeling of late among several of our young men and women. Two give evidence of a change of heart, and have united with the church. This winter I have preached on the subject of infant baptism. The result has been that several heads of

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families have presented their little ones and dedicated them to the Lord. I am visiting some among the pagans and find individuals who seem very willing to be instructed in the Christian religion. I shall visit them from time to time."

OJIBWAS.—The female teacher at Odanah wrote, Jan. 26, that Mr. Wheeler had been suffering from severe illness for several weeks. She gives some account of the state of things among the people and in the school, as follows:

It has been exceedingly gratifying and pleasant to notice the high esteem, affection and love, manifested by the Indians for Mr. Wheeler. Although they have but little tact in taking care of the sick, and it is not desirable to trust to them, yet they show their regard by begging for the privilege of sitting up nights to assist the watchers.

One woman (a member of the church) brought a large roll of mats, of her own manufacture, and insisted, with tears, that they should be spread down in his room, saying that he "*had done so much for her.*" I thought, as I looked upon that poor woman, one could not feel that life had been spent in vain if he had succeeded in pointing out the way of salvation to a few like her; nor could any one feel that money had been misspent when, through its instrumentality, the gospel had effectually brought such precious souls to a knowledge of the way of life.

The prospect of doing good here I find quite as favorable as I anticipated before coming. I think the state of feeling evinced by some of our boarding-house children is very encouraging. Those who can speak English often visit me at my room, and personal religion is apparently not an unpleasant theme to them.

Some of them at times seem much affected, and say that they are "trying to be good;" but they are so sunken in degradation, that it is hard, *very hard*, for them to resist temptation when it assails them. It will doubtless be the work of time to root out these rank weeds of sin, and implant the true principles of Christianity in their hearts.

In facility for acquiring knowledge, the Indians are not surpassed by the whites. They have made very laudable progress since I came, both in their studies and in acquiring the English language. I have one class who knew nothing of English, or of the Alphabet, three months ago, who now read very well in the First Reader, and give the Ojibwa of nearly all the nouns in their lessons. Our school seems very popular among the people. I think they do, in some measure, appreciate the efforts which are made to civilize, enlighten and Christianize them.

We have now twenty-four children in the boarding-house, and over seventy different names enrolled on our school register. More would like to come into the boarding-house, but it is not the design to admit more under present arrangements.

We hope and earnestly pray for an ingathering of souls here, and we trust that those interested in this mission offer fervent petitions in our behalf.

MAHRATTA MISSION.—Mr. Wood, of Satara, wrote January 10, from Koregav, a village ten miles east of his station:

I am just now engaged in a case of litigation! Be not surprised; the gospel and the law are closely allied in more senses than the ordinary one. The fact is, after preaching in this place on the evening of Sabbath, December 23, to a large audience of one hundred and fifty or more, I was stoned out of the village. I was not injured in person, but I felt great apprehensions for my safety. The case was taken up by the mamletdar at first, and now it is being tried before Capt. Rose, Commandant of the Satara police. Several persons are being tried on the charge of riot. I have been here two days, and expect to be detained the whole of to-day.

We have had a good deal of trouble in Satara of late, on account of Harripunt's taking water from the public tanks,—the "water difficulty" they had a year ago at Ahmednuggur, acted over again. Harripunt's coming among them is like a mighty mill-stone cast down from heaven. The people are startled. We shall all be defiled—our tanks polluted—our religion brought to an end. Do not cease to pray for us. Just now large numbers come to hear us on the Sabbath. Last Sabbath more than three hundred were present, and the Sabbath before, half that number. I have been out on a tour for a month with Mr. Dean. We have had a good time; have had many to hear the word. This is the week for prayer, and I much regret being here for this reason, but it is unavoidable.

MADURA.—Mr. Rendall wrote, December 22, respecting the revival in the field of another society in India:

You will be glad to know that the revival in Tinnevelly, the district immediately south of us, continues. It begins to have a marked effect upon the heathen. A missionary in Tinnevelly wrote me a few days since, that during the month of November, 120 persons had forsaken idolatry in the villages in his own station, and that 600 persons had taken the same step in the villages of an adjacent station. He also stated in his note, that twenty persons were traveling in all parts of his field, preaching the gospel and holding meetings at their own charge. May the Lord continue this blessed work, and cause that it may soon extend to the vineyard in Madura.

EASTERN TURKEY.—Mr. Pollard wrote from Arabkir, Dec. 25:

This month I have been making the tour of our out-stations, spending a Sabbath with each of the little churches gathered around us. On the Sabbath, December 2, I was at Shapeek, and December 9, at Vank (village), where a little church was formed, last spring, of members from this and a neighboring village, six miles distant. Two new members were added to the church, making now, eight in all; small, but the day of small things is not to be despised. That little band may be a light, in God's hand, to lighten the hundreds of families in these and neighboring villages. Sabbath, the 16th, I spent at Keben

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Maden, on the Euphrates. At each of these places the communion was administered, and a monthly concert held in the evening, at which the most interesting news from Boston was communicated. Next Sabbath, Providence permitting, I expect to spend at Mashkir.

CENTRAL TURKEY.—Mr. White, of Marash, at the close of a line on business, dated January 14, says: "Our congregation is in a very good state—at noon, yesterday, 730; in the afternoon, 683. We have some new additions to the community. Held meetings every night last week—(the week of prayer)—audience usually 500, i. e. at these evening prayer-meetings."

ZULUS. — Mr. and Mrs. Bridgman, who sailed from Boston, Sept. 1, to join the Zulu mission, arrived at Durban, Nov. 23.

Home Proceedings.

EMBARKATION.

REV. Edward Webb and wife, of the Madura mission; and Rev. David C. Scudder and Mrs. Harriet L. Scudder, both of Boston, going to join the same mission, sailed from Boston, March 11, in the National Eagle, Capt. Matthews, for Madras. Mr. Scudder is a graduate of Williams College and of Andover Theological Seminary.

DONATIONS.

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Portland, 2d cong. ch. m. c. 54 28
Sacarappa, Mrs. H. Johnson, 2 00
Scarboro', 1st cong. ch. and so. to cons. JOHN LIBBY, 3d, an H. M. 100 00—156 28
Penobscot co. Aux. So. E. F. Duren, Tr.
Bluehill, A friend, 20 00
Brewer Village, Cong. ch. and so. 33 46
Holden, Cong. ch. 8 28—61 74
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Saco, Philip Eastman and wife, 10 00
238 02
Belfast, L. R. Palmer, 10; J. L. Havner, for South Africa miss. 5; 15 00
Machias, Cong. ch. and so. m. c. 50; "Machias," 1; 51 00—66 00
294 02

NEW HAMPSHIRE.

Cheshire co. Aux. So. S. D. Osborne, Tr.
Jaffrey, Cong. ch. 5 50
Troy, Mrs. Ruth K. Champion, 50 00—55 50
Grafton co. Aux. So. W. W. Russell, Tr.
Piermont, Cong. ch. 4 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bedford, Pres. ch. and so. 90 50
Brookline, A friend, 2 00
Manchester, Daniel Mack, 20 00
Nashua, Pearl st. ch. 108 23—220 73
Merrimack co. Aux. So. G. Hutchins, Tr.
East Concord, Rev. H. A. Kendall, 5 00
Epsom, Cong. ch. m. c. 10 00—15 00
Rockingham co. Conf. of chs. F. Grant, Tr.
Derry, Cong. ch. coll. 42 75
Epping, Cong. ch. and so. 10,03; m. c. 12.46; 22 49
Exeter, 2d cong. ch. bal. 16 51—81 75
Strafford co. Conf. of chs. E. J. Lane, Tr.
Conway, Cong. ch. and s. s. 19 00
Dover, Belknap ch. m. c. 10 00—29 00
405 98
Legacies.—Hancock, Warner Clark, by Rev P. Clark, 559 79
Mason Village, Simeon Cragin, by Betsey Cragin, Ex'r, 100 00—659 79
1,065 77

VERMONT.

Chittenden co. Aux. So. E. A. Fuller, Tr.
Burlington, Calv. cong ch. (of which from Prof. N. G. Clark, 50;) to cons. JOHN S. STORRS an H. M. 211,94; m. c. 22,06; "Lovely pew rent," 6; 240 00
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, Cong. ch. and so. to cons. Mrs SARAH B ALLEN and B N. BAKER H. M. 164 00
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Coll. 16 85
Castleton, Rev. Ulrie Maynard, wh. with prev. dona. cons. MATTHEW HENRY MAYNARD of Marquette, Mich. an H. M. 50 00
Pittsford, m. c. 16 55
Rutland, Coll. 195,56; m. c. 42,20; to cons. Rev. NORMAN SEAVER an H. M.; John B. Page, wh. with prev. dona. cons. Mrs. MARY R. PAGE an H. M. 50; 287 76—371 16
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. and so. m. c. 49,96; a friend, 5; 54 96
West Brattleboro', m. c. 39 13
West Westminster, Cong. ch. gent. so. of friends of morals and missions, 52; la. do. 48; 100 00
Windham, Ch. and so. 4 10
A friend, 1 00—199 19
974 35
North Hyde Park, Cong. ch. E. M. G. 1 00
975 35

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, South cong. ch. 32 01
East Falmouth, Cong. ch. 11 21
Sandwich, Calv. cong. ch. m. c. 47 00
West Barnstable, Cong. ch. and so. 12 00—102 22
Berkshire co. Aux. So. H. G. Davis, Tr.
Pittsfield, South cong. ch. 30,05; m. c. 18,27; Maplewood Young La. Inst. 25; 73 32
South Williamstown, Cong. ch. 20 00—93 32
Boston, S. A. Danforth, Agent,
(Of wh. from a friend, 50; Rev. C. Cleveland, 5; Mrs. Cleveland, 2; a friend, a new year's offering, 9; Mrs. H. S. Tyler, "a dying legacy," 10; a friend, 2,50;) 6,233 72
Essex co.
Marblehead, 50; 1st cong. ch. and so. 57,50; Mr. and Mrs. Primrose, 35; 142 50
Lynn, 1st cong. ch. and so. 12; Central cong. ch. 34,34; 46 34
Lynnfield, 2d cong. ch. and so. m. c. 10 00—198 84
Essex co. North Aux. So. J. Caldwell, Tr.
Haverhill, North ch. and so. 50 00
Franklin co. Aux. So. L. Merriam, Tr.
Buckland, Cong. ch. and so. 36 42
Conway, do. 96 70
Gill, do. 4 06
Greenfield, 2d do. 88 67
Montague, Cong. ch. 31 15
Sunderland, Cong. ch. and so. to cons. ELIHU SMITH an H. M. 100 00
Warwick, Trin. cong. ch. m. c. 6 00—362 40

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Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, E. F. M. 10; Rev. Dr. Ely, 10; 20 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Cong ch. m. c. 18; 1st par. m. c. 102,26; 120 26
Chesterfield, Cong. ch. and so. 12 24
Easthampton, 1st cong. ch. 27 05
Granby, do. 86 50
Hadley, 1st cong. ch. m. c. 58,27; 2d cong. ch. 24,29; 82 56
Huntington, Cong. ch. 12,66; Jubilee offering, 1; 13 66
Haydenville, Cong. ch. (of wh. to cons. W. M. TROW an H. M. 100;) 137 31
Northampton, 1st ch. 286,48; m. c. 83,52; la. miss. so. 22,20; Edwards ch. m. c. 51,07; 513 27
South Hadley, 1st cong. ch. by Rev. R. Knight, 14 00
Southampton, Ladies' benev. asso. 24 10
Westhampton, Cong. ch. 49,75; m. c. 14,90; 64 65
Williamsburg, Cong. ch. 30 04
Worthington, Cong. ch. 56,28; Fem. benev. so. 11,72; m. c. 26; 94 00-1,249 64
Middlesex co.
Concord, 2d cong. ch. and so. 61 48
East Cambridge, Evan. cong. ch. and so. 16 35
Fitchburg, Calv. cong. ch. and so. m c. 30 00
Marlboro', Union ch. and so. to cons. SAMUEL BOYD an H. M. 98 00
Southboro,' Pilgrim ch. and so. 14,17; m. c. 19,04; 33 21
Townsend, Ortho. cong. ch. 47 61
Wayland, Evan. cong. ch. 23 66
Winchester, Cong. ch. and so. to cons. STEPHEN H. CUTLER an H. M. 132 42—412 73
Norfolk co.
Sharon, Cong. ch. and so. 59 17
South Dedham, Cong. ch. 23 00
Roxbury, Eliot ch. and so. (of wh. fr. Mr. Quincy for the Zulu miss. 20;) 238,50; m. c. 15,11; Vine st. ch. m. c 32,80; 286 41
West Roxbury, So. evan. cong. ch. and so. m. c. 37 05—405 63
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. m c. 87 00
Quincy, Cong. ch. and so. 11; la. so. 6,50; 17 50—104 50
Pilgrim Asso.
Marshfield, 1st. ch. 26 00
Worcester co. Central Asso. W. R. Hooper, Tr.
Worcester, of wh. fr. heirs of Betsey Nelson, by Jonathan Nelson, Adm'r, to cons. MARY ANN NELSON of Worcester, and J. NELSON FLAGG of Boylston, H. M. 200; F. F. W. 1; a friend, 7,50; 208 50—408 50

9,697 50

Chelsea, Winnisimmet ch. m. c. 26,31; Broadway ch. and so. m. c. 27,32; 53 63
A friend, 2; unknown, 5; 7 00—60 63

9,758 13

RHODE ISLAND.

Newport, United cong. ch. and so. ladies, 228.45; gent. 84,25; m. c. 142,90; (of which for the African miss. 90;) 455 60
Pawtucket, Cong. ch. gent. asso. (of wh. from William F. Sayles, which with prev. dona. cons. Mrs. MARY A. SAYLES an H. M. 15,) 143 00
Providence, Central cong. ch. 557; High st. cong. ch. and so (of wh. fr. A. C. Barstow to cons. STEPHEN H. TABOR and ISAAC N. BEACH H M. 200;) 303,95; Beneficent cong. ch. gentlemen, 285; ladies, 80,50; 1,226 45-1,825 05

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.
Greenwich, 1st cong. ch. m. c. 15 00
Ridgefield, Cong. ch. bal. of coll. which with prev. dona. cons. EBENEZER HAWLEY and JOHN KEELER H. M. 7 20
Stamford, 1st cong. ch. and so. 106 00—128 20
Hartford co. Aux. So. A. G. Hammond, Tr.
Bristol, Gent. asso. 20 25
East Hartford, Cong. ch. la. and gent. asso. to cons. Miss LUCIA SPRING and Miss JULIA M. SPENCER H. M. 297 08
Enfield, 1st cong. ch. coll. and m. c. 126 00
Farmington, Cong. ch. (of wh. from John E. Cowles, wh. with prev. dona to cons. MARIA CLARK an H. M.) 275 91
Hartford, Centre ch. m. c. 11,22; Pearl st. ch. bal. from Thomas Smith to cons. ALLEN BOURN and WILLIAM J. STERN H. M. 200: C. L. Lincoln, 5; 216 22
Suffield, A friend, 40 00
Unionville, Cong. ch. 42 17-1,017 63
Hartford co. South Aux. So. H. S. Ward, Tr.
Cromwell, Gent. 34,65; la. 41,10; m. c. 26,25; 102 00
Middletown, 1st cong. ch. gent. and ladies, 140 46
New Britain, 1st cong. ch. 61 50—303 96
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Ellsworth, Cong. ch. 30 34
Norfolk, Mrs. L. P. P. 1 00
Plymouth, Edward Langdon, 25 00—56 34
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THE

Missionary Herald.

VOL. LVII. MAY, 1861. No. 5.

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WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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THE

MISSIONARY HERALD.

VOL. LVII. MAY, 1861. No. 5.

American Board of Commissioners for Foreign Missions.

Nestorian Mission.

Letters from Mr. Ambrose.

Exploration—Amadia should be Occupied.

Two communications have been received from Mr. Ambrose, without exact date, but both probably written in December. In one of these, he makes a report of some exploring tours in the Koordish mountain districts, undertaken with a view to the selection of a place or places for the permanent residence of mission families. "Amadia was twice visited; once in the hottest weather in midsummer, and once in the sickly season in autumn." The result of observation and inquiry was very favorable to this place, as the location for laborers. It is "decidedly healthy for natives;" whether it will be equally so for Americans "can only be known by trial;" and its situation is peculiarly favorable, as it is "the natural outlet of the mountains, and the central point in the western division of the mountain field." "It is also under as good government as Turkey affords, and near Mosul, the head-quarters of the pashalic." The whole field, Mr. Ambrose says, is naturally divided into two great sections, the eastern and western, "making the great Jeloo range of mountains the dividing line;" and "the whole is naturally reached from two centres,—Oroomiah for the eastern section, Amadia for the western. From these centres, all parts of the field are easy of access." He also writes:

In respect to the papists, there is no place like Amadia, for the present. They have made their way to that point, and swept all before them. Many an effort has been made by them to occupy that position, and enter into the mountains, but as yet their purposes have been providentially thwarted. The mountain Nestorians have thus far obstinately refused any allegiance with them. One or two priests of the mountains have become papists in the plain, and returned to their people, but they have not been received. The mountain tribes, however, are becoming disaffected with Mar Shimon, and are seeking aid elsewhere from their oppression. They listen attentively to the gospel, and seem ready to wait a little longer; yet there is the greatest danger that if promises of aid were offered by the papists, whole villages would go over to them; and if they once obtain a foot-hold, the work of evangelization is difficult. Prevention is better than cure.

Van as a Mission Field.

Mr. Ambrose also visited Van, belonging to the Armenian rather than the Nestorian field, and his statements respecting that place will be read with interest.

Our visit to Van was full of interest. We went in the most private manner, but the pasha, by birth a Koord, soon learned

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of our arrival, and showed us every attention possible; offering to furnish us quarters so long as we wished to stay, guards, &c. We think he would willingly render any service necessary to protect missionaries, if they were on the ground. We labored under a disadvantage in not having command of a language to hold immediate communication with the Armenians. Our quarters were ofttimes thronged, more out of curiosity, undoubtedly, than for a better reason. We had with us two or three Armenian Testaments, which they read. Some seemed pleased, others were evidently surprised. We made as little stir as possible, being outside of our own field. We visited a large Armenian school, containing some 200 boys, and well supplied with books and teachers. The teachers received us kindly, answered all questions, and showed us everything that was to be seen. One of them purchased a Testament, and I doubt not he would receive kindly any missionary who might plant himself there. We found one man who seemed to be a chosen one of the Lord. He has been persecuted for the truth's sake; and now lives in a sort of seclusion, reads his Bible, has family worship, &c., but is anxiously waiting the coming of a missionary, when he may more openly avow his belief. He says there is a little company of ten or twelve who are ready to avow their belief openly, as soon as there is an opportunity to do so. We look upon Van as a very interesting field for labor, and see no sufficient reason why it should not be immediately occupied by one, if not two, of the most experienced men in the field, if such could be spared. The preparatory work has in a measure been done. There would undoubtedly be an immediate storm, but it might quickly pass over, since the powers that be, and many of the people, would be found on the side of the truth. It is a good field in itself, contains a large population, and is a good centre of influence, since it is in a measure the head-quarters of Armenianism. It would be the completion of the Armenian stations in Turkey, the connecting link between the two missions, the preparatory step to a direct work in Persia; as the influence of a work there would be directly felt in this part of Persia, it being but three days from Salmas, which contains a large Armenian population. It would have a direct bearing upon our mountain work, but it is too far removed from the Nestorian population to be occupied by any man from the mission.

Salmas.

We visited Salmas in connection with Van. It is a fine plain, containing a large Armenian and Mussulman population, one large papal Nestorian village, and also a few, small, scattered Nestorian villages. As a centre for labor among the Nestorians, the same objections that have been urged against other places apply here. But in respect to the Armenians, it is a good position. The villages are large, easy of access, in all containing nearly 10,000 inhabitants. There might be a difficulty in locating in an Armenian village; but if the missionary should occupy one of the Nestorian villages, working among the Nestorians, while he did all it was possible to do for the Armenians, we might hope to see that field quickly opened, thus preparing the way to open all Persia to the gospel.

Religious Condition of the Nestorians.

Having thus given some account of places visited, and conclusions reached in regard to the best positions to be occupied, in a second letter Mr. Ambrose refers more particularly to the condition and feelings of the people. He writes:

With a very few exceptions we are every where kindly received, and are often entreated to remain and live among the people, to teach them, to establish a school for their children, &c. &c. These entreaties are frequently accompanied by a denunciation, on their part, of their own priests and deacons, in such terms as these: "They never tell us

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these things; they don't preach to us." "They are as wicked as we are." "They don't translate the Gospel for us —how do we know the Word of God?" But while it is true that in all places they seem breaking loose from their old forms and ceremonies; rejecting their leaders; disbelieving in the old system, and desirous of change; still, they are lamentably indifferent to the pure truths of the Word of God. They are true sons of Israel in this, that they are a stiff-necked people, always seeking after strange gods. And their dissatisfaction now, arises more from political matters than from any thing in their religion itself. Their leaders are temporal as well as spiritual, and they love the temporal more than the spiritual. But in the present state of government their staffs and stays are broken. Authority has passed out of the hands of their nobles, and thus they have fallen into disrepute among the people. The time was when Mar Shimon was believed to be the greatest, most powerful and most holy man upon earth; but now they see him in banishment, in a little nook of the mountains, afraid to go out. While they curse the powers that be, they see their own helplessness, and look for relief from other sources. They are ready to fall at our feet and beg for help, believing that we can do for them what we will, not distinguishing between us, as preachers of the gospel, and the English authorities. This gives us much power over them in a certain sense; and it is wonderful, when we sit down to reason with them on the whys and wherefores, how quickly they seem to see that all is and must be in the hands of God; that he gives a government just as it pleases him; that he uses wicked governments to chastise his people on account of sin; that a remedy is impossible without repentance and return; that it is sin to ask help from others before asking from God, &c. &c. When this is carefully shown from the Bible, it silences complaints and entreaties, and gives an opportunity to press upon them immediate repentance and return to God, as their last and only hope; and we do believe that our immediate and permanent success will be found in steadily refusing governmental aid, and pressing home the pure gospel. If our own faith is firm in this gospel, as the "power of God," we believe the result will be immediate and glorious, and the people, though not seeking after God, will yet find him to the joy of their souls. And though every where there is war, tumult, and confusion worse confounded, we still believe the time has come for a vigorous effort, whereby the elect will be gathered in, and the real opposers to the truth will be confounded.

Tekhoma—Amadia.

In Tekhoma, the result of the preaching seems to have been the diffusion of light, whereby nearly all open opposition has ceased, but more than this does not appear. Real, spiritual conquests, wherein sinners truly return to God, seem to be wanting. The danger would seem to be, in such a case, that a subtle infidelity will work its way among the people. Yet we hope to see a rich harvest of souls gathered in there, shortly. If a station exists in Amadia, much direct light will be thrown into Tekhoma. The power of Mar Shimon is less here, probably, than in any other province, owing to the part he has taken in the war between this province and Tiari. They cast the blame, perhaps unjustly, upon him, because peace is not yet restored. In Amadia our helper has seemed to exert a good influence, though it appears to be somewhat of the same general character—not specific and definite enough. But there are a few of whom there is hope. One priest accompanied him, of his own accord, on a preaching tour. One widow woman, against the wishes of her friends, has learned to read, and gives evidence of a change of heart. Two or three young men are reading, and appear well. Another poor,

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ignorant woman, who lives in the church, having taken upon herself vows of separation, seems to receive the truth with child-like simplicity, and there is hope that she is truly separated unto the Lord. Still the standard of piety, if such have genuine faith, is very low. Faith is weak, the working element is wanting. Love, in its Christ-like, working universality, seems wanting. The same is true in Gawar, where the number of communicants actually received is twelve or fifteen. The idea of any thing beyond the breaking away from the more objectionable parts of their old rites and from open sin, and the ability to say, "I hope Christ has forgiven me," does not seem to exist. So that the Christians themselves are often any thing but *shining lights* in a dark place.

Death of the Patriarch—Probable Effect.

Since writing the above, Mar Shimon, the Patriarch, has passed away from his troubles in this world. The particulars of his death we have not learned. He was in Diss, his mountain retreat, from fear of the Turkish officers. Last summer he had the fever and ague. We saw him in the fall, when he was very weak, and his government troubles were harassing his thoughts. He had no rest, and this probably hastened his death. He was a venerable looking old man, and much reverenced by his people, although they trusted in him less than formerly. What course the government will take now is uncertain, but they will probably come directly upon the provinces for unpaid taxes; in which case there is danger that the people will resist to their own destruction. In case of actual trouble, it is not improbable that a union might take place between them and the Koords; but speculation is vain, and we wait results.

Deacon Isaac has just gone to the mountains. If he would go there permanently, to all human appearance he might do a good work, as a sort of guide and leader to the people.

As to the work in the mountains, we do not anticipate any particular change as the result of the Patriarch's death. The boy who will be made Patriarch is very young, and without any definite character, we suppose. He will be much under the influence of his advisers, but such is the state of things that not much is to be hoped or feared. To all appearance, these things are laying the road more completely open to us. There is a possibility, and a probability, that the young Patriarch will be a friend to us, and the influence of his opinion, and his silent and secret influence, are great over the minds of the superstitious people.

LETTER FROM MR. COAN, DECEMBER 29, 1860.

Divisions of the Field—Professing Christians.

SEVERAL topics of interest are presented in this letter. Mr. Coan first speaks of earnest consideration by the mission, of "the subject of a more vigorous prosecution of their work," and states that, with a view to the most efficient working of the field, some division of it has been made. "That part of the mountain field lying west of the Jeloo range, including the district of Julamerk, were assigned to Messrs. Rhea, Ambrose and Cobb, to be worked from Amadia as a centre. The mountain districts of Gawar, Kochanis, Berwer, Salmas, and several others, and the portion of the plain of Oroomiah lying east of the bridge on the Nazloo river, were assigned to Mr. Shedd. He is also expected to direct his attention to labors among the Armenians of Persia, as fast as Providence shall open the way. It was also "resolved, that Mr. Shedd be expected, as soon as practicable, to obtain a site, and erect buildings at a moderate expense, suitable for the residence of one or two families somewhere on the Nazloo river." There are about sixteen villages and hamlets on that portion of the plain thus assigned to Mr. Shedd, with "a goodly number of efficient helpers," and about fifty persons who have been admitted by the missionaries to the Lord's supper. Mr. Coan writes:

I thank God that I have been permitted to see so many and so precious fruits of missionary labor there, and rejoice that

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these villages, and the little churches in them, are to have the more undivided labors of a missionary. I hope that we may ere long see a great ingathering of souls there. In all our field there have now been admitted to our fellowship, as Christians, a little over four hundred. Thirteen have gone to join the church above; two or three have been suspended. We look upon these little churches —for they are such in fact—scattered in the different villages, as so many moral light-houses in the surrounding darkness. They form the nuclei of future churches among this people, and we look forward with hope to the day when such churches will occupy a more prominent position.

Week of Prayer—Congregations—Oppression.

We have most cheerfully accepted the invitation, for ourselves and our flocks, to observe the first week of January as one of united and earnest prayer. Our helpers enter with spirit into the plan, and we hope great things; we would *expect* great things. We would not, however, delay praying till then.

Our congregations are fuller than in former years at this time. In one village there have been precious tokens of good; but the Government has taken away the village from the former master, and is now demanding the taxes a second time. The people, unable to pay, have been fleeing in every direction, and the effect has been to break up our congregations in a measure. In some instances, people have been dragged from meeting on the Sabbath, and beaten, to make them pay. The hand of the oppressor bears more heavily, if possible, than ever before, upon the poor people. The rich are becoming more rich, and the poor more poor. Famine prices still rule, though wheat is not now as dear as it was when the people were laying in their winter's supply. But one dollar is with more difficulty obtained now than three or four were three years since; for, to use the language of the people, "We have no strength left. Our vineyards and fields are passed out of our hands, to buy bread for our children." Many of our helpers are deeply, and some, I fear, hopelessly in debt. This interferes sadly with their usefulness. We have not the means to relieve them, and if we could increase their wages, it is a question whether it would be wise to put them upon such a basis as would make it difficult for the people eventually to support them.

Poverty of the People—Inability to support Schools, &c.

We had reached a point in our work when we hoped to advance in the direction of self-support in part, especially in our educational department; but we were met by famine, and high prices. We have prayerfully waited and watched the signs of the times. Five years ago I mentioned the subject to some of our helpers in Geog Tapa, and was promised that in the then coming autumn, our schools in that village should, in part at least, be supported by the people. But when the time came, the scarcity and prices were such that I had not a heart to ask it. But the question of doing *something* in the line of self-support, in our village schools, has been presented recently, and several have responded nobly. Our helpers and teachers are willing to do even beyond their ability. In some instances, the article of fuel alone swallows up a great part of their wages. I feel rebuked when I see them parting with their little vineyards, or with articles really needed, to help eke out their salary, and enable them to preach the gospel. We may *require* the people to support the gospel and education, in part, on pain of not having these blessings, but the mass do not feel their need of our preaching or schools. I suppose the same is true in every place where missionary effort is put forth. Yet we hope, by the grace of God, to make progress in the direction of self-support;

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and that the institutions and privileges of the gospel will become a *necessity* which the people will *cheerfully* secure.

Notwithstanding their great poverty and oppression, their contributions to the Board show a steady increase in the aggregate. Priest Elia, of Charbosh, has again redeemed his promise by the payment of upwards of twenty-five dollars. He hopes ere long to make up the entire sum of one hundred and five dollars pledged, although two years yet remain of the time he set.

Schools—Quiet.

Our seminaries are in session, and full. Our schools are opened on a limited scale, owing to the greatly reduced appropriation for this department. The papists are taking advantage of our weakness, and are opening schools wherever they can. If we have not schools for their children, there are many, not Catholics, who will send to the Papists.

Hitherto we have been permitted, this season, to pursue our labors quietly, and without molestation, though there are, just now, some indications of trouble.

Defeat of the Persian Army.

You will doubtless have heard, ere this reaches you, of the terrible reverses of the Persian army on the eastern frontier. The troops were sent to chastise the Turkomans. They were at first successful, but the Turkomans came down upon the Persians, who little dreamed of their approach, and utterly routed an army of forty thousand, carrying off immense stores, ammunition, munitions and treasures. Great numbers were taken captive and have been sold into slavery. Of only ten thousand has anything been heard. Hamza Meerza, the Prince who commanded the Persians, escaped, but the enraged Shah declares he wishes to tear out his bowels with his own hands. Several officers have been summarily dealt with, and the Prince was being brought to Teheran. This affair is a terrible blow to Persia, and one that cannot be repaired for many years. What the end will be we know not, but one thing we know; "The kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High."

The Patriarch's Death.

Mar Shimon is dead. He was fifty-nine years old, and had been Patriarch thirty-five years. What influence this event will have on our work in the mountains we know not, and it is useless to speculate. Reuel, his successor, is a pleasant boy, and has appeared very anxious to enter our seminary. He will doubtless have his counsellors. Deacon Isaac has gone up to visit the family, and we all feel that the deacon could scarcely do a better work than to act as the adviser of his nephew, who entertains a profound respect for him, and who would doubtless listen to his counsels.

Syria Mission.

STATION REPORTS.

THE peculiar circumstances in which the missionaries in Syria have been placed during the past year, and the fact that comparatively little has been written by them in regard to the state and prospects of their missionary work, which has been so much interrupted, will cause the annual station reports to be read with special interest, and render it proper to publish them more nearly in full than has been usual. The report from Abeih was published in March; others, recently received, are given here.

BEIRUT.

It is with no ordinary emotions of gratitude—no common feelings of thankfulness to the Author of all mercies, and the God of all grace and comfort—that we present our report for the year 1860. If at the close of former years we have had cause to make mention of the mercies of our heavenly Father, how much more should we speak of his great good-

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ness after the experiences of this last most eventful year; a year of fire and sword, massacre and pillage, desolation and destruction to the Christian population of Syria. For several days, during the progress of the civil war in Lebanon, it seemed inevitable that Beirut too would fall a prey to Druze barbarity and Mohammedan fanaticism. The plot was laid; the mine was ready to be sprung; but a gracious Providence prevented a repetition here of the horrors of Damascus, Hasbeiya, Sidon and Deir-el-Komr. This city, with its extensive suburbs, was not only delivered from the imminent danger threatened, but also became a place of safety and refuge to the thousands of unfortunate beings who fled hither from the rage of enemies intoxicated with victory and drunken with the blood of the slain.

Aid to the Suffering—Importance of the Station.

From the last of May until November, the streets, lanes and gardens were filled with refugees from Lebanon, Anti-Lebanon and Damascus, whose sole dependence was upon charity for their daily bread, and for clothing to cover their nakedness. The entire strength of the station, with the help of the brethren who were here temporarily from other stations, has been put into requisition for the distribution of the charities of the Anglo American Relief Committee. Though many of the refugees from Lebanon have returned to their villages, the number in Beirut continues to be very large, in consequence of the constant influx from Damascus and vicinity. Every available place of shelter, however mean and miserable, is occupied; and notwithstanding the efforts of the benevolent, there are still many, even in Beirut, who know not, from night to night, where they shall lodge. During the summer months this was a matter of comparatively little importance, but now that the winter rains and cold are upon us, the cost to health and life are very great. And so long as the bodily distress and wants of the refugees remain thus pressing, and so much time is unavoidably occupied in relieving these distresses, and providing for these wants, there is little opportunity for administering to their spiritual necessities on the part of those who would wish to do so, and still less of receptivity on the part of the people themselves. The case resembles that of the drowning man in the parable—"Help me out first and reprove me afterwards." The overwhelming, crushing temporal calamities which have come upon this people, have deadened them, for a time at least, to every thing else. This is true of the mass; but of individual cases, there are not a few whom spiritual as well as temporal aid has reached. The importance of Beirut as a station has been greatly increased by this sudden influx of thousands, nor does it seem likely soon to fall back again to its former position. As long as Turkish power remains, so long will there be want of confidence on the part of the Christian population, and so long will they continue to leave other parts of the country and flock to this place, both for the means of subsistence and for security. To how many thousands, during the past year, has Beirut proved a city of refuge indeed! And from its being the seat of government for the province, the residence of the representatives of European powers, and the station of the ships of war, it seems likely to continue, humanly speaking, the safest place in Syria.

Preaching.

Throughout the whole year, the regular preaching services, both Arabic and English, have been maintained without interruption. The congregations have also been larger than usual, and during the last six months Arab congregations have been twice as large as at any previous period in our history. In June and July, while the mission premises were crowded with refugees from distant

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places, we had preaching every day to crowded audiences; and on the Sabbath, the chapel was filled to its utmost capacity. In this way the gospel has been made known to multitudes who never before heard its solemn message, and we indulge the hope that the good seed of the word, thus scattered broad-cast upon the troubled waters, will hereafter spring up and bear fruit to eternal life. We also notice, with hope, the fact that even since the refugees have mostly returned to their distant homes, our congregations are not materially diminished in numbers. The Sabbath school is much larger than ever before, and the teachers and pupils engage in it with very gratifying zeal. But although these things are calculated to awaken hope, which is further strengthened by noticing an unusual solemnity under the preaching of the gospel, still we mourn the absence of any striking manifestation of the Spirit's presence and power in the conversion of men to God. Indeed the fearfully excited state of mind, which the unparalleled atrocities of the war have produced and kept up during the past seven months, has acted very unfavorably on the spiritual condition of all classes. The result of such terrible scenes is almost always to stupify and harden, and such has hitherto been the influence of the tragedies here, to a lamentable extent. Still there are exceptions, and it is reasonable to expect that when the first utter distraction and wild perturbation, occasioned by these calamities, shall have passed away, better influences will begin to act, and happier results appear. Though no new members have been received to the communion of the church during the year, a number of applications for membership have been before the session, and some of the applicants will doubtless soon be admitted. So far as is known, the church is in entire harmony with itself and with the mission, and the members generally adorn the gospel by their conduct and conversation.

Schools.

At the beginning of the year we had two schools for boys in operation, with an average number of about 100 scholars; and one large girls' school, of a higher order than heretofore, having also about 100 pupils. All the schools were well taught in the common branches of an Arab education, and religious instruction was regularly given. The female school has been more than ordinarily promising for one of its class, and the public examination in the spring gave unusual satisfaction. This school has also been continued in operation through the year, the teacher having transferred it to her own house when the war broke out; and as the school premises have been required ever since that time, for the clothing department of the Anglo American Relief Committee, the school is still carried on in the house of the teacher, which is well adapted to the purpose, and the number of pupils has not materially diminished. The boys' schools have been much interrupted, and one of them is still suspended, at the close of the year. Another, however, has been opened in a different quarter of the city suburbs, which is taught by Kosta, the surviving deacon of the church of Hasbeiya. Many of the pupils are from among the refugees of Hasbeiya and other parts of the country, and we are very glad thus to have an opportunity to impart to them something more than the daily supply of their physical necessities.

Translation of the Scriptures—Book Distribution.

The translation and printing of the New Testament was completed in March. The work was then suspended till September, when it was resumed upon the Old Testament. At the close of the year, the whole of Leviticus and fourteen chapters of Numbers were ready for the press. One form, containing the first five chapters of Leviticus, was in type. A voweled edition of the

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New Testament was commenced in September, but its progress was very slow at first, on account of the large quantity of vowel type requiring to be cast. At the end of the year, the first eight chapters of Matthew, and part of the ninth, had been printed.

The number of volumes and tracts issued from the Depository to the stations of the mission, and to Damascus, Jerusalem, Egypt, Lattakia and Mardin, amounts to 7,751, of 44 different works.

During the year 1,633 copies of the reference edition of the New Testament have been distributed and sold, and 2,543 copies of the pocket edition. 9,880 piasters were received from sales of the reference edition, and 8,515 piasters for the pocket edition. The remaining copies of the pocket edition have all been ordered, and in addition there is a demand for 1,500 copies, which cannot be supplied. It is to be hoped that permission to print a larger edition will soon be obtained.

A fact worthy of special note is the great increase in the sale and distribution of books, especially of the Scriptures, during the past year, notwithstanding it has been called a year of suspension of missionary labor. During the year 1859, the number of copies [of Scripture] distributed was 448, and during the past year 4,293; showing an increase of 3,745. The number of books and tracts distributed during the year 1859 was 6,526, and during the past year, 8,006; an increase of 1,480.

SUK EL GHURB.

Preaching—Schools.

Respecting this station Mr. Bliss reports as follows:

At Suk el Ghurb there has been stated preaching once every Sabbath during eight months of the past year. The average attendance at the preaching service was about forty. The number who regularly attended the Bible class was less. At Deir Kobil, which is about two hours from Suk, we have also kept up a service during two thirds of the year. The average attendance at the latter place was about fifteen.

Previous to the commencement of the civil war there were five schools, numbering about 150 pupils, within the bounds of this station. All were doing well with perhaps one exception. These schools were all disbanded. The one at Deir Kobil has been resumed, but it is doubtful whether we ought to put the opening of this on the side of loss or gain.

The female seminary was in operation from the 1st of January till the 27th of March, making a term of twelve weeks of profitable study. During that period the pupils made commendable progress. The spring term commenced May 9, with an additional class of six. After three weeks of anxiety on the mountains, and four on the plain, the pupils were sent to their homes.

About the first of June the missionary family removed to Beirut, as did also Miss Temple and Miss Mason. On the 5th of October the family returned to the station, but the young ladies still remain in the city, prosecuting the study of Arabic.

Suk el Ghurb was neither burnt nor plundered during the civil war. It escaped the fire and the sword, not, as some may suppose, because it was a missionary station, but because the Christians, through fear of their more powerful neighbors, went with the Druzes to fight their fellow-Christians.

Little Interest in Religion—Prospects.

The interest of the people in spiritual things has manifestly declined. How to provide for present wants and escape future trouble absorbs the attention of all. For the past few weeks our congregation has greatly increased, numbering sometimes more than sixty. This needs a word of explanation. We at the Suk have distributed, in no small degree, the charities received from

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America and England, and many come to hear us preach hoping for a greater share of worldly gain. When they obtain clothing and bedding, their interest in the Word ceases. Utter selfishness reigns through the land. Moral death broods over the people. The hand of God has been upon these idolatrous Christians, and yet I have not seen one humbled beneath the chastening rod of the Almighty.

The hatred of the Christian name, which the Moslem has fostered in his bosom for more than a thousand years, is still rife. The proof of this is the massacre at Damascus, which has few parallels in the history of the world. When we think of the enormous wickedness and idolatry of the Christians, of the brutality of the Druzes, of the hatred of the Moslems, and of the bestiality of the Turks, we see nothing in the immediate future of Syria but the blackness of darkness. We are in the midst of great changes. A government which plots butcheries, winks at bloodshed, and is carried on by bribes, cannot long stand. All is uncertain. We *grope in the dark.* This is one view—the view of sight. The other is that of faith, which is always cheering, bright and joyous. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and were the darkness ten times as thick, we would believe this promise; and certain of its fulfillment, would preach the gospel, knowing that it is the power of God unto salvation, to every one that believeth.

SIDON.

The Work Continued—Sabbath services.

MR. FORD, of this station, commences his report with the expression of "devout thanks to God" for his merciful care, which had not only kept the mission families in Syria from violence and death, but had "preserved, to so good a degree, the spiritual interests involved" in their work. He refers to the return of Mr. and Mrs. Eddy, of that station, to the United States, in pursuit of health, and then says:

At our principal station and residence, the mission work has experienced very little interruption. During two of the summer months, the same which we usually spend in the mountains, we were in Beirut, remaining there at first from motives of prudence, but subsequently for the sake of aiding somewhat in the charitable distributions which had become so important a part of the work to be done at that place. Our faithful native helper, Tannus el Haddad, providentially detained in Sidon, kept up the ordinary services during our absence. The events which broke up some of our out-stations, and forced the inhabitants of many villages to seek refuge in Sidon, operated to bring within reach of the missionary a greater number than would otherwise have been accessible; and the result was a large increase in the number of attendants upon public worship, and also in the number of scholars in our schools. The average attendance at the Sabbath services, during the first half of the year, was about thirty-five. During the latter half, it has been nearly or quite double that number.

Chapel—Increase of Protestant Sentiments.

The neat and commodious chapel, which had been occupied for so many years, as well as the house with which it was connected, has passed from our possession, having been sold by the owner to the Latin patriarch, and is now occupied as a school by the French Sisters of Charity. Worship is therefore held, for the present, in the lower rooms of a private house, which have been thrown open in such a way as to accommodate the ordinary audience tolerably well. But we feel greatly the need of a suitable chapel, and are now making efforts to secure a building which seems to be unusually well adapted for the purpose.

Only one person was added to the church during the year—the school teacher at Sidon. One, an aged man at Alma, had been removed by death.

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Near the close of the year, some stir was occasioned in Sidon by the spread of Protestant sentiments among the young men of the place, and the coming out of two or three of them as Protestants. The priests have not failed to make strenuous efforts to entice or frighten these young men from their purpose; but their efforts have signally failed, thus far, to produce any effect other than that of disclosing the weakness of the priestly power, and the gradual loosening of its hold on the minds of the people.

Out-stations.

In Hasbeiya, previously to the sad events of the summer, our work had gone on much as usual; although the minds of men, at an early period in the year, began to be distracted by the premonitions of the coming storm. Our usual visits there were kept up to a late period. Mr. Eddy was there in May, accompanied by Mrs. Eddy and Miss Temple, and considerable time was spent in labors with special reference to the females of that community. Hardly had they returned to Sidon, when the flames of civil war burst forth, and soon converted the scene of these peaceful labors into a heap of blood-stained ruins.

Facts respecting the destruction of Hasbeiya, and the death of two members of the church there, which have been published in former numbers of the Herald, are next mentioned, and Mr. Ford adds:

Beside these two church members, several other professed Protestants were slain, making seven or eight in all. The females were spared, and with the other members of the community who escaped death, made their way to Damascus or Sidon. Those who went to the former city passed through the trials and dangers of a second massacre, but without loss of life, and subsequently reached Beirut, where nearly all the surviving Protestants of Hasbeiya were finally gathered, and where they still remain. The kind of life they are forced to lead, in this banishment from their homes, is far from being favorable to their prosperity in morals or religion. Subsisting upon charity, and without regular work, they are exposed to the temptations attending idleness, as well as to those common to crowded cities, and their condition calls for the sympathy and prayers of God's people far more, even, than for their contributions. The prospect of their return to Hasbeiya is still uncertain, but it is to be earnestly hoped that the early spring will see them again settled there, or in some other way released from their anomalous and dangerous position.

Rasheiya, Ibl, &c.

Facts respecting Rasheiya, as affected by the war, were given in December last. The native helper formerly there, Elias Yakob, has now been for some time in Tyre, where he finds a good opportunity for usefulness, many refugees and citizens of Tyre assembling at his room for worship on the Sabbath. The report says:

There seems to have been a spreading of the leaven of the gospel among the people of Rasheiya during their exile from home, and we have reason to hope that that village, if rebuilt, will be among the most interesting of all our out-stations. The out-stations in Merj Ayun are Ibl, Kheiyam, and Deir Mimas, and there are a few Protestants at Blaat. The people of all these villages, as indeed of the whole district, were driven from their homes, their houses were all plundered, and many of them burned, and their crops, with most of their effects, became the spoil of the Druzes and Metawalies of the vicinity. The villagers found a sort of protection among the Metawalies of Belaad Beshara and Belaad esh Sheekif, and after a while, returned to their homes, where they are now living, though in a state of destitution. Since their return, the missionary has several times visited them, and found increased facility for access to the minds, and we may hope the hearts, of large numbers. The attend-

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ance upon Sabbath services is very full, and at ordinary evening prayers, in the house of our native helper, as many as fifty are sometimes present. Preaching is kept up at each of the three villages mentioned.

Cana and Alma.

Our Southern out-stations, Cana and Alma, suffered less from the war than those of which we have spoken. In Cana, indeed, no disturbance took place, and the people suffered only in a general way; that is, from the interruption of work and trade. Yet, both in Cana and Alma, the spiritual interests of our flocks have suffered from the long interruption of missionary labor, and from the distractions of the war. But the close of the year finds the congregations undiminished, and the attention to the concerns of religion much as heretofore.

Schools.

In the department of *Education*, there has of course been great interruption, caused by the disturbances of the summer. At the beginning of the year, we had schools in Sidon, Tyre, Alma, Hasbeiya, and Deir Mimas. At its close, we have them in Sidon, Alma, and Kheiyam, with an urgent call for them in other places. The school in Tyre was suspended early in the year, on account of the want of funds. The others were broken up by the war, except that at Sidon, which was largely increased by the influx of villagers, so that we were obliged to employ an extra teacher for a time. For the same reason, we have just opened in Sidon a small school for girls and women, taught by a former member of Mr. Bird's family.

In Cana, a school is to be opened at the beginning of the new year, under the charge of a pious young man from Abeih seminary. In various places there seems to be a new interest among the women in learning to read, and several of them frequent the schools for this purpose, as well as a number of grown-up girls.

Prospects.

By way of review, we may state that the number of scholars now in our schools at different places is about eighty, and the average number who attend preaching at the station and out-stations, nearly three hundred.

We find ourselves at the close of the year in an open field, with little show of opposition from any quarter, with an increasing spirit of inquiry abroad, with crowded congregations in as many as five different places for stated preaching, and smaller congregations in others; and wherever we go, we find the ears of the people open. It is true there are some who profess an interest in religion from mercenary or worldly motives, and it is not very difficult to distinguish them. But with many, we hope it is otherwise; and in any case, we ought not to neglect the opportunity thus afforded us for speaking the words of eternal life to all, whether they will hear, or whether they will forbear. A wide and effectual door is set open before us, and because the days are evil, we must redeem the time. Souls are perishing, and what we do for them must be done quickly. Who will come to our help? And who of those that cannot *come*, will help us mightily in prayer for that divine blessing, without which all effort is vain?

TRIPOLI.

MR. JESSUP, of this station, has been at Beirut since April last, assisting in the arduous labors thrown upon the brethren there. Mr. Lyons was also absent in December, to assist in carrying forward the labors at Sidon, and during that month the work at Tripoli all devolved upon Mr. Wilson, who had removed from Homs because of the unsafe condition of the country. The station report, however, is signed by Messrs. Lyons and Jessup.

No Outbreak.

We have abundant reason to thank God for his great goodness to us during the eventful year just closed; for while so large a portion of the land has been

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desolated with fire and sword, and some of the fairest portions stained with blood, we have been permitted to prosecute our work in Tripoli without hinderance or molestation.

At the time of the fearful massacres on Mt. Lebanon and in Damascus, the Moslems, who form by far the largest portion of the population of our city, assumed a hostile attitude towards the Christians, which naturally occasioned among the latter no little anxiety and alarm; but no actual outbreak occurred, either in the city or on the plain, or on the mountains adjoining; and now, since peace and order have been in a measure restored, all things have returned to their accustomed channel.

Spiritual Deadness.

Would that we could report such progress of gospel truth among the people of Tripoli as would be commensurate with the greatness of God's mercies to them. But alas! they seem to be wedded to their idols, dead in trespasses and sins.

Among the Mohammedans, we have been enabled to do little more than keep up our former acquaintance; and indeed, more than this we could hardly expect to do, when we take into consideration the bitterness and hate engendered in their minds, by late events, towards all Christian sects.

And as regards the Christians, towards whom our labors and efforts have been more particularly directed, instead of becoming more humble in consequence of God's dealings with their co-religionists in various parts of the land, and more sensible of their dependence upon the divine arm, they seem to have become more hardened in heart and conscience. They are as tenacious as ever in clinging to their profitless ceremonies and empty forms of worship, and as indifferent as ever to all that is vital and spiritual in true Christianity. Sabbath after Sabbath, hundreds of these nominal Christians have passed by the open door of our mission chapel, within sound of the preacher's voice, yet cared not to enter and listen for a few moments to the message of divine truth.

Missionary Labors.

We have, however, maintained our Sabbath services throughout the year, and though there have been sometimes twenty-five or thirty persons present, the average attendance would not probably exceed ten. And we have endeavored not to relax our efforts in the use of other appropriate means for influencing men to embrace the truth.

In addition to the public exercises of the Sabbath, we have held weekly evening prayer meetings in our own dwellings; have visited the people in their homes; have conversed with them on the interests of their souls, in their houses, in their shops and in the streets; and distributed among them religious books and tracts. But all has been apparently with so little effect, that we have sometimes almost felt prompted to follow the example of the Apostles at Antioch, who, when they were not received by the inhabitants of that city, shook off the dust from their feet as a testimony against them, and departed.

Yet we are by no means without hope. The seed has been sown. The word has been preached, and our faith is strong in Him who has declared, "My word shall not return unto me void, but it shall accomplish that which I please." Yes, it shall, sooner or later, accomplish God's own purpose, whether it shall prove a savor of life unto life, or a savor of death unto death.

Signs of Promise.

But to turn from the contemplation of the dark view now presented, let it not be supposed that there are no signs of promise in Tripoli. Many have become enlightened, and there are some so fully and thoroughly convinced of the truth of Protestant Christianity, that they need but the quickening influences of God's

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Spirit operating upon their hearts, to bring them at once to embrace Christ as he is offered in the gospel.

But the indications of progress are to be found rather in the villages in the vicinity of Tripoli than in the city itself. In the village of *Kisba*, south of Tripoli, and also in *Halbá* and *Sheikh Mohammed*, to the north-east, in the district of *Akkar*, light is springing up, and a spirit of inquiry has been awakened. These and numerous other villages have been visited during the past year, and some of them several times. The disturbed state of the country however, during the summer months, prevented our making as frequent and extensive missionary tours as we had anticipated and desired. Two journeys performed by Messrs. Wilson and Lyons, during the autumn, through the district of *Baalbec*, for the purpose of distributing charity to the needy and suffering in that region, are worthy of mention here, for the reason that the missionaries were there brought into contact with many thousands of nominal Christians, the great mass of whom were previously unknown to us, and most of whom had probably never before heard the voice of the Christian missionary. We have great hope that the acquaintance which has thus been formed, under so favorable auspices, with this Christian population, will result in the spread of light and truth in an interesting and extensive region of country, where little if any missionary labor has hitherto been attempted.

Mission to Western Turkey.

PHILIPPOPOLIS.

LETTER FROM MR. MERIAM, FEBRUARY 15, 1861.

Tours of a Colporter.

THIS letter consists mostly of detailed statements respecting the labors of a native, employed as a colporter. He is an Armenian from Nicomedia, who was recommended by some of the brethren at Constantinople, for the work at Philippopolis, and had been there since September. Mr. Meriam writes:

He has made two tours under our direction, one to the north and the other to the south of Philippopolis. He has distributed and sold tracts, and sold the New Testament in Bulgarian, Greek, Turkish, Armenian and Hebrew, as well as other religious books; and has preached the gospel in about forty different towns and villages in the vicinity of this city. These towns and villages represent a population of more than one hundred thousand souls. His custom is, upon entering a place, first to call upon the priests and teachers, if there are any, and make them acquainted with the character of his mission and the contents of his boxes. He then visits the schools and the khans, or public houses. The priests very generally show themselves friendly, and the way is open for the people to call upon him at his room in the khan, and as he sells the New Testament and other portions of the Bible, he preaches the gospel. A short sketch of the two tours this colporter has already made will make you acquainted with the work among the villages surrounding this city.

Extracts only can be given, from the detailed account which is furnished. At some places he met with coldness and indifference, and at a few with opposition; but at many, as will be seen, the reception both of the laboror and of the books which he would sell, was of the most encouraging kind.

Chardak, Otluk keoy and Karlofer.

The village of *Chardak* contains four hundred Bulgarians. The priest of the village invited the colporter to his house, and requested him to read and explain some chapters of the New Testament. To an audience of thirteen he read the 13th of Matthew, and preached to attentive listeners. The priest seemed delighted to find a man who loved to speak of spiritual things. He sold but few books, as the people are very poor. *Otluk keoy* is a large village of 12,500 Bulgarians, about thirty miles from Philippopo-

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lis. Here our colporter was well received by all classes. He visited a large, flourishing school, and the teacher assisted him in selling the Tract Primer and the New Testament to the scholars. He spent a few days in this village, his time being wholly taken up in selling books and preaching the gospel. The people blessed the Board, and pressed our colporter to come again to them with the whole Bible. He sold in Otluk keoy about forty dollars' worth of books. *Karlofer* is about forty miles from Philippopolis. It contains a population of 7,500 souls, all Bulgarians. Three friendly teachers seemed awake, and eager to hear the word of Life. He found here a native physician who called himself a Protestant, and conducted family worship morning and evening. This physician conducted the colporter to a monastery near the town. The establishment is called a monastery, but in reality it is a nunnery, containing fifty nuns. To these nuns he preached the gospel, and sold about ten dollars' worth of books, mostly the Psalms in Bulgarian.

Second Tour—Opposition.

Upon reaching Philippopolis, our colporter immediately prepared to make a second tour, although it was now winter in earnest. He seemed on fire with zeal to preach to the villagers, and offer to them the word of Life. He left on the 6th of December, and stopped first at Stanimak, a large village, about ten miles south-east of this city. This is a Greek village, containing 9,000 Greeks, 100 Turks, and a very few Bulgarians. He was refused admittance to the schools, and met with scoffing and ridicule in the streets, khans and shops. They asked him if he had brought with him a machine for making Protestants. He remained six days, endeavoring to rouse the people from their spiritual death, but saw few signs of life, and left after selling $1 60 worth of books. There were twenty priests in this village, but not one would speak a word with the "Protestant dog."

Glad Reception in other Places.

Prestovitza is a pretty village among mountains, containing 1,000 Bulgarians. Priests and people received him gladly. He was invited to take his books to the church, and during two feast days preached to all who came there. The priests purchased the Testament and advised the people also to do so. The people were much awake, and very eager to hear as well as to buy; and but for their poverty, he would have taken no books out of this village. At *Perostitza*, two hours farther on, he was surprised and delighted to find the people so eager to hear the New Testament read and explained. Thirty persons immediately gathered themselves together at the khan where he stopped, and showed great joy when they found that he was the New Testament seller. In this village are two churches, one priest, one school, two teachers, and 150 scholars. The priest and the teachers showed great kindness to the colporter, and assisted him in selling books and distributing tracts. The chief man of the village invited him to his house. Here a small company was assembled, and he was asked to read from the Testament and to pray. While eating at this man's house, he was pressed to drink wine with the rest. This invitation led to a long conversation, during the course of which he explained why he did not drink, and urged upon them a higher life than that afforded by the wine shop. Upon returning to his room at the khan, the teachers and the priest called upon him and asked him to explain some passages from the Bible. He left this village after selling about thirteen dollars' worth of books, and with the earnest invitation from all classes that he would quickly return to them.

At *Kritchma*, a village of 1,000 Turks, he met with no success, but one hour further on he again met with encour-

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agement. *Kozatzko* is a little village of but 225 Bulgarians, yet it has a prosperous school, and but two wine shops. The priest shook the colporter's hand with delight, and told him that for a year he had used the Protestant New Testament in his church, and that all the people were pleased with it. "It was plain, and all could understand it." The people pressed around him to hear him speak of the Bible and of salvation through Christ, and sighed that they had no money with which to purchase a Testament to be their own. For two days he improved opportunities to preach to eager and attentive gatherings. He visited the school and addressed the scholars, and in the evening the teacher visited his room and asked him to dictate a form of prayer, as he (the teacher) wished to open his school with prayer, but knew not what to say. He sold two dollars' worth of books, and left deeply impressed with what he had seen and heard.

An hour and a half farther on, he came to *Bertsikova*, a village of 2,000 Bulgarians, about twenty miles from Philippopolis. His room at the khan was quickly filled with people. One of the priests asked him if he was a Protestant. He answered that he was, and explained to them what Protestantism was, asking them if they also did not wish to be true Christians, in accordance with the New Testament standard. He distributed forty Testaments to the crowd, and asked them to find the passages as he read them. They did so with great eagerness, and he pointed out to them and pressed home upon their consciences such texts. For four hours the people gave unwearied attention, as he thus preached the gospel. At length they saw that he was weary and hungry, and begged him to stop for the present and appoint a time on the morrow, when they could again assemble to hear him.

Discussion with Priests.

At *Belovar* he had a remarkable experience, the people coming together to see him, and two priests forcing a conversation and discussion of six hours in length. They asked him such questions as these: "Why do not the Protestants worship Mary and the Saints?" "Why do not the Protestants send all who are over seven years of age to the confessional?" "Why do the Protestants accept only the Bible and reject other books as the rule of faith?" He replied to the questions in order, and one of the priests seemed convinced of the justice of his replies, but the other was enraged and said: "Your talk is plausible enough, but if you do not accept the Virgin Mary as Intercessor with God, you cannot be saved." Our colporter replied, calmly: "Judge not, that ye be not judged." "Do you believe the Bible? If so, listen." He then opened the New Testament and read Rom. x. 9–11, Acts xvi. 31, and like passages, stating that belief in Christ is the requisite for salvation. At length the priest, whose anger was now abated, asked: "Do you believe that Jesus Christ is the Son of God?" "Most certainly I do?" "If you do," said the priest, "you can be saved." From this text, which the priest had confirmed, he preached to an audience of eager listeners. When he left this village many shook hands with him, bidding him God-speed, and promising him a friendly welcome, whenever he should return. The village contains 750 Bulgarians.

The colporter returned to Philippopolis with almost empty boxes. He is now absent, on his third tour, taking with him over two hundred dollars' worth of books. This sketch of the condition of a few of the villages and towns surrounding Philippopolis will disclose to you our pressing want of native preachers. Would such inviting openings for outstations be long neglected if they were in Africa or Asia, instead of being in Europe?

Mr. Meriam mentions, with satisfaction, the stationing of Mr. J. E. Blunt, "a man of

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character and prudence," as English consul at Philippopolis; but regrets a change in the government of the province—the removal of a governor who had shown himself "enlightened, without bigotry, above taking bribes;" and friendly to the principles of religious liberty and to the missionaries. Before his removal he had secured for them ground for a burial-place. "We labor on," our brother writes, "with many things about us to encourage."

Mission to Central Turkey.

MARASH.

LETTER FROM MR. WHITE, JANUARY 28, 1861.

Religious Interest.

A FEW words from Mr. White, respecting the week of prayer and the religious prospects at Marash, appeared among items of recent intelligence in the Herald for April. This letter, making fuller statements, though brief, will be read with grateful interest.

You are doubtless awaiting, with deep interest, intelligence from the various stations, to learn with what results the week of prayer has been attended. It is with feelings of gratitude we would record that God has not passed us by, but has granted a spirit of prayer and activity on the part of Christians, and of inquiry on the part of Armenians and Catholics. There had been much interest during the whole of December, and many little meetings for prayer were held; but since that second week in January, this interest has deepened and become more extended. During that week, prayer meetings were held every evening in the church, the average congregation being 500. The exercises, up to the close, were of a very interesting character, and the prayers and remarks testified that the Spirit of God was present. It is said there has never before been so much activity among the Protestants, and so much inquiry among the Armenians and Catholics, as at the present time. Our congregation numbers from 650 to 750, and every Sabbath there are from twenty to fifty new hearers.

Prayer Answered.

I preached not long since from the text, "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now, herewith, saith the Lord of Hosts." One of our young men, after going home, said within himself: "God says, *try me once.* If you do not believe my word, still *make the trial once*, and see if I am not willing to bless you." And, said he, I will try. He selected, as a subject of prayer, a Catholic woman, a neighbor. The very next Sabbath, she was in our church, an avowed Protestant. And since then, within a few steps of that young man's house, *six men*, heads of families, have become open Protestants, and now attend our church! Would that we all might thus take God at his word, and receive such blessings!

The Catholic Bishop, finding that his flock was diminishing, induced the Pasha, last week, to give an order, that the members of the various communities should not meddle with one another, under penalty of five hundred stripes and banishment. But the word of God is not bound, and our brethren are as diligent in making known the truth, and the Armenians and Catholics in listening, as before. Will not our friends in America pray that these blessed influences may continue and increase, until this whole city shall be brought under the power of the truth.

I have long been wishing to instruct our young men somewhat, but Baron Avedis's sickness, examinations, meetings, &c., have prevented. Dr. Goodale has now taken the preparation of the weekly lesson for the Sabbath school teachers, and I have taken a class of nine in Sacred History, beginning with the Creation. They meet four times a week, and have entered upon the study with much zeal.

Mr. White gives an estimate of the Christian population of the various towns and villages in the Marash station field, presenting a total of 55,135; and then says:

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Even supposing Hajin to fall to Adana, our field numbers 30,000, and how many well-trained laborers will be needed to break unto this people the bread of eternal life! The Home Missionary Society's helper at Ajemli was driven away, but by order of the Pasha returned. The governor of the village was deposed, and our helper now has great freedom and success. Yarpuz is also reviving, the helper there being much encouraged.

Sandwich Islands.

HONOLULU.

LETTER FROM MR. SMITH, FEBRUARY 4, 1861.

The Religious Interest.

THE following brief letter furnishes occacasion for grateful rejoicing. The reviving and converting influences of the Spirit are still experienced in some communities at the Islands. May all the churches yet be visited.

I wrote you last October, giving some account of a revival of religion which was then in progress on the island of Oahu; and I am happy to state that in some of our congregations the interest continues to the present time. The concert week of prayer for the world—the second week in January—was observed by all, or nearly all, the native Protestant churches throughout the Islands. As the result, some eight or ten of the churches are now enjoying a refreshing from the presence of the Lord. It was a very interesting week with my church and congregation. Though the revival had been in progress for six or seven months, and not a week had passed without some new cases of professed penitence, during that week we received a fresh baptism; and the following week, ten backsliders, and seventeen hardened persons, came forward to confess their sins, resolving that henceforth they would serve the Lord. My church has held a prayer meeting every evening since that time, (now three weeks,) and the number of attendants has been constantly increasing. At our communion season, the first Sabbath in January, thirty-two backsliders were restored to the church, and one hundred and thirty-two were received, on profession of penitence and faith in Christ. Over two hundred are now on our list of inquirers, with the number increasing every week. How easy it is to preach, exhort and pray, when the Holy Spirit is present, convincing of sin, of righteousness, and of a judgment to come!

Brother Clark and myself hold alternate union meetings every Sabbath evening; i. e., my congregation go to his meeting one Sabbath evening, and the next, his people come to mine. Our houses of worship are generally crowded on these occasions, and thus far these have been precious and solemn meetings. As might be expected, many of the Roman Catholics come to hear, and some, I trust, have been savingly benefited by the preaching of the gospel. About a dozen of them have united with our church, and scores of others attend our meetings.

Mr. Clark will of course report to you the interest which his people manifest in this good work of grace. For some two or three months, the Holy Spirit has been moving upon the church and people at Wailuku. Mr. Alexander is now in this city, and informs me that the good work still goes forward with unabated interest.

Madura Mission.—India.

PERIACULUM.

LETTER FROM MR. NOYES, DECEMBER 1, 1860.

REPORTING the state of things in his field, Mr. Noyes mentions the contribution of fifty rupees to the Board, notwithstanding the poverty of the people, and his desire, "if possible, to induce every one of the 1,200 individuals connected with the congregations, whether man, woman or child, to give at least one farthing." Connected with his station, there are in all thirty native helpers, viz., 1 pastor, 14 catechists, 6 readers, and 9

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teachers, who "have generally been faithful." Two new village congregations had been received during the year, making now twenty connected with the station, with a total membership of 1,200; an increase of sixty-one within the year. There are at least six other villages in which Christianity is likely to gain a foothold. The cholera had prevailed to a fearful extent in many of the villages, but the number of deaths among the Christians had been comparatively small. The Zemindar mentioned in a former letter as greatly oppressing the Christians of Coambey, had been complained of to an English magistrate, found guilty, and sentenced to three months imprisonment and the payment of a heavy fine.

Progress of a Congregation.

This Coambey congregation, which now has about one hundred members, has grown up from a very small beginning. When I first went to the place, about seven years ago, I found a schoolhouse which was built in Mr. Lawrence's time, and there had formerly been a "mission day school." There were two old men, of the shanar caste, who, with their wives and two sons, constituted the whole Christian community of that village. My predecessor, who was with me, advised me to employ one of the younger members of the congregation as a teacher. This I did, and soon after sent a catechist to labor there. The congregation has since gone through various changes. At one time thirty pariah families joined, and after continuing for about a year were frightened away by the Zemindar. Afterwards several families of chucklers joined, who were also all driven away, excepting one man who still continues in the congregation. The next movement was among the shanars, and though they have suffered much persecution they have remained firm. Twenty new members, from the same caste, have been added the past year. There is a church of sixteen members and a school of nearly forty pupils, fifteen of whom belong to Christian families. A new house of worship is in process of erection. The people have subscribed 48 rupees, and are going on with the work. They have laid the foundations, and have a large quantity of building material on the ground. They wished me to begin the work, and I did so by marking out the foundations; but I have not paid a farthing, nor shall I until they have done their share. I have told them that after they have done all they can, I will take hold and help them finish. An interesting and encouraging circumstance in relation to the present state of this congregation is, that the women seem as much interested as the men. When I first knew the congregation, not more than two or three women, of any description, came near the church, but now the women make up a respectable part of the audience; though the place of meeting is so small, compared with the size of the congregation, that they find it difficult (as they always come last) to find places to sit down. Having said so much of this congregation, I have not room to speak of others.

Churches.

There are seven churches connected with this station. It is a matter of deep regret, that though these churches have been organized about four years, only one of them has a pastor. The organization into separate churches, of the communicants living in different localities at a distance from the station, has been no disadvantage, even without pastors. On the other hand, the idea of responsibility involved in being members of the local church, with the feeling of obligation to watch over one another and to perform the other duties which members of the same church owe to each other, as well as the Christian dignity attached to the privilege of being partakers in the receiving and disciplining the members of their own body, has no doubt had a very beneficial influence on the native Christians; but a church without a pastor cannot be expected to develop and grow like one which is fed by a faithful shepherd. The number of additions by profession to all the seven

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churches has been only eleven. This is a very small number compared with the 1,200 under Christian instruction, and a sad evidence of want of spiritual life in the churches, and of our great need of an outpouring of the Holy Spirit.

Miscellany.

CHINESE INSURGENTS AND CHRISTIANITY.

THE following Edict, with the notes and other remarks, were forwarded by Dr. Bridgman, of Shanghai, for publication in the Herald, as throwing some further light upon the views and intentions of the insurgents with reference to Christianity and Christian missionaries.

Edict for the Toleration of Christianity, given by the young prince, the eldest son of Hung Sew tsuen, on solicitation of the Rev. Griffith John, the Rev. H. Z. Kloekers, and others, at Nanking, November, 1860.

"The Decree of the Heavenly Father, the Heavenly Sire, and our Sire, has been received; and it is our pleasure to proclaim it to you, our brothers Ho and Fuh; to you, our uncles Kan, Tah, Yuh, Sew, Ngan, Hien, Fu, and Chang; to you all, our younger brethren, the Heavenly Leaders, Generals of Divisions, Principal Magistrates and Magistrates General, Divine Controllers, Court Directors, Metropolitan Protectors, Divine Leaders, Members of the Six Boards, Chief Attendants; and to all our Ministers, both within and without our capital, that you may know the same.

"The True Doctrine of the Father and the Sire is the Heavenly Religion, and in it the Religion of Christ and the Religion of the Lord of Heaven are both included. The whole world, with our Sire and our Self being one family, all who kindly and lovingly conform to and keep this Doctrine are permitted to come to our court.

"From a memorial presented by our uncles, Kan, Ngan, and Chang, we see and know that Yang Tuh-sin [Rev. Mr. John] and the others, missionaries from the foreign lands, deeply interested in the Heavenly Kingdom, reverently obedient to the Father and the Sire, and grateful for the bestowment of power and authority to effect wondrous deeds attracting the near and the remote, have come on purpose to observe these glories, to do homage to the High Ruler and to Christ, and to ask permission to propagate the True Doctrine.

"Considering that the present is a time of war, and that troops are moving in various directions, we are truly afraid that the said persons, while devoted to the propagation of religion, may sustain serious injury by the revolutionary army, to deep regret; seeing, however, that they are really faithful men, and reckon it as nothing to suffer with Christ, we do regard them with high esteem.

"Let our brothers and uncles, therefore, give commands that they be treated kindly and lovingly, and that there be no occasion for strife or quarrel; and let all, realizing that the Father, the Sire, our Sire, and our Self, are one Family and one Body, treat the missionaries with extraordinary courtesy. This is from the Prince."

Notes and Explanations by the Translator.

For duplicate copies of the Chinese of the foregoing edict, I am indebted to the Rev. Messrs. John and Kloekers,—the original of which, written on satin, with the vermilion pencil, by and in the name of the son of Hung Sew tsuen, and stamped with the seal of the Celestial King, his father, has been sent, by Mr. John, to one of the Secretaries of the London Missionary Society.

Mr. Hamburg, in his "Visions" of Hung, gives the following particulars of this youth: "In the tenth month of this year, [1849,] on the 9th day, [June 28th,] at the rising of the sun, the first son of Hung Sew tsuen was born. Just at the same time, thousands of birds, as large as ravens, and as small as magpies, made their appearance. They continued long hovering about in the air, and finally settled on the trees behind his house. These birds remained in the neighborhood of the village about one month, to the astonishment of the people, who said the crowd of birds came to do homage to the new-born King."

Though I have tried to make a full and accurate translation of the edict, I am by no means sure that I understand the original. Indeed, I do not know in what sense some of the terms are employed by the royal youth; it is quite certain, however, and it is a notable fact, that *the toleration of Christianity* is freely granted, equally and alike, to both the Roman Catholic and Protestant Missionaries.

Two important inferences may be plainly drawn from this document, one regarding the polity, and the other touching the theology of the insurgents.

It is often asked, Have the Rebels any regularly organized government? And, if they have, what is it? Their long list of officers enumerated seems to me a sufficient warrant for an affirmative answer to the first. There can be no doubt that they have a regularly organized government, however much it may differ from that of the Manchus and from all that have preceded it. Many of its details are purely

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Chinese and well defined; others, however, seem quite new, and it is not easy to say, at present, what they are, either in their theory or practice.

The military element enters largely into the whole great movement; and there is in it, likewise, a strong theological element, with, as the edict evinces, something friendly towards foreigners. The probability is, and I have no doubt the fact would be patent enough if they were allowed to speak freely for themselves, that these men do not yet know what precisely will be their settled and permanent forms, military, civil and ecclesiastical. At present, and at the distance we see them, they seem less a *state* than an army, or a collection of armies. It is a fact, however, that they have a *civil* as well as a military department; yet how far the two are distinct, the one from the other, I am unable to determine.

I have said above, and I repeat it here, for the sake of emphasis, that I do not know in what sense some of the terms in the edict are employed. This is the case both in regard to the titles of the officers, and to the appellatives given to the Supreme Being.

Yang Siutsing, the infamous Eastern King, was, evidently enough, a bold blasphemer and an impostor; but it is not so clear that these two epithets are justly applied to the deceased Southern and Western Kings, or to Hung Sew tsuen, now styled the Celestial King, TIEN WANG. With our notions of things, celestial and terrestrial, there is a shocking impropriety in calling any human government or ruler *Heavenly*. But men's notions, like their tastes, will differ; and keeping in mind the very limited instruction these men have yet had in Biblical theology, they should not be judged of by us too hastily.

The four distinct persons, in the edict designated *Yay*, *Tay*, *Tay*, and *Chan*,—i. e., God the Father, Jesus the Savior, Hung Sew tsuen, and his son, are declared to be *one Family* and *one Body*. In what sense they are so regarded is not evident; but this is evident, and I think certain, that they are declared one in quite the same sense, if not exactly the same, as in a previous clause, where the young prince says, the whole world, all its nations and individuals, with our Sire and our Self, are "*one family*."

This may be too favorable a view of the use of the terms in question; and for the present I am not anxious to defend it. At the same time it is not only safe but right for us, until more fully informed, to put the most favorable construction upon the language of men struggling, as they are, amid thousands of difficulties, for light and freedom.

The composition of the edict, considered in a literary point of view, is by no means bad. On the contrary, if it be the work of the young prince, now only in his twelfth year, it certainly does him no small credit.

E. C. B.

EMANCIPATION IN THE WEST INDIES.

THE English Baptist Missionary Society, finding that representations frequently made respecting the results of emancipation in the West Indies, and the general condition of those Islands, were injuriously affecting their missionary operations there, sent a deputation, some months since, to ascertain the real facts in the case. On the 20th of February last, a public meeting was held in London to receive the report of that deputation,—E. B. Underhill, Esq., and Rev. J. T. Brown. The subject is one which has excited much interest in the United States as well as in England; and the statements made at that meeting were of so much value, that readers will be glad to find the more important part of them transferred to the pages of the Herald.

Remarks of Mr. Buxton—Statistics.

The chair was occupied by Charles Buxton, Esq., M. P., who, among other remarks, said:

No doubt the former slaves had passed through a period of great suffering since their emancipation—owing, he firmly believed, to other causes, and not to emancipation; but the meeting would hear from the deputation an account of what they had seen, and he believed the unanimous conclusion would be that that was a bright day for the West Indies when the people of that country were set free. Nothing could be more remarkable than the progress of the island during the last few years. At one time its trade appeared as though it would be ruined by the competition with Cuba, but of late years it had increased with most remarkable rapidity. In the four years ending 1853, the exports and imports of the island amounted to 32,000,000*l.* only, but in the four years ending 1857, they amounted to nearly 37,000,000*l.*—an increase of more than four millions and a-half. In the last named year, the exports and imports amounted to nearly 11,000,000*l.*, sugar alone being exported to the United Kingdom to the extent of 5,600,000*l.* That was a signal proof that the statement of *The Times* newspaper, as to the production of sugar in the islands having come to an end, was unfounded. In addition to this, it must be remembered that, in the time of slavery, whatever the island produced was exported; the food of the slaves consisting principally of salt fish and yams, their clothes and lodging being of the most wretched description.

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At the present time, however, the creoles were rapidly rising in their social and physical condition, and appropriated, to a great extent, the productions of the country for their own use. He would not further anticipate the report of the deputation, but would simply add that, in his opinion, notwithstanding every discouragement, emancipation had proved itself, beyond all doubt, to be a good thing for Jamaica, not only by producing glorious moral results, but by enormously enhancing the prosperity of the island.

Mr. Underhill's Statements—Adverse Appearances.

Mr. Underhill said, that Mr. Brown and himself proceeded towards the close of 1859 to the West Indies. Mr. Brown spent, altogether, about six months in Jamaica, and he (Mr. Underhill) about a year, in that and the other islands of the West Indies; and therefore the statements they were prepared to make were the result of no rapid and cursory view, but of close investigation, followed out to the best of their ability. He must admit that at the first show of things, those who maintained that emancipation had failed had something in their favor. There could be no question that, with regard to Jamaica, there had been a very considerable diminution in the exportation of the staple products of the country. * * * He must also admit that upon entering the island of Jamaica the representations as to its decline struck one as being very truthful. On landing at Kingston, one found a large city, the streets of which were either deep in mud or sand. The whole town appeared sadly neglected, and many large warehouses were wholly unoccupied, whilst beggars and drunkards abounded. The feeling of depression was still further increased upon reading the newspapers, or going into the country. Estates once flourishing, were desolate and uncultivated, and the buildings in every direction were rapidly falling into decay.

But there were one or two circumstances which materially altered the first impression which this state of things produced on the mind. In the first place, while Jamaica, to use a favorite expression, had been ruined, the West Indies generally had prospered. It was a curious fact, for instance, that while the exportation of sugar for three years before emancipation had averaged from all the islands 3,600,000 cwts., in 1858 it amounted to 3,500,000 cwts., being only a diminution of 100,000 cwts., or about 2,000 hogheads. It was obvious, therefore, that there was some other cause for the decay of Jamaica. * * *

With regard to Kingston, also, he learnt that instead of being, as it once was, a kind of central market for the Spanish main, the merchants of the different ports in South America either stopped at St. Thomas's island, or preferred to trade direct with Europe, which would account largely for the appearance of Kingston. Then came the question of the country estates, and here he would not enlarge on the evils of absenteeism, nor the effects of the immense mortgages which had ruined so many of the estates, nor the results of mismanagement, nor the frauds perpetrated by the managers of the estates against the proprietors. * * *

The great cause of all the decay—irrespective of those he had alluded to—was the removal, in 1846, of the protection which West Indian sugar enjoyed in the English market. The West Indies were not prepared to encounter the loss of that protection. In 1846, their sugar was selling in England at from 30*l.* to 40*l.* a ton, free of duty, but after the equalization of duties the prices fell to 14*l.* or 15*l.*, whereas the planters of that day said they could not make it for less than 24*l.* or 25*l.* True, the island of Trinidad had prospered since the removal of the protection, and so had Barbadoes, but that was partly because the planters of those islands had done all in their power to improve their agricultural and manufacturing processes, and partly from other causes. Barbadoes, for instance, had profited by a competition in the labor market, and had been able to produce sugar and rum very cheaply. Trinidad also had promoted coolie emigration, much to her advantage. * * *

General Condition of the People.

But he would proceed to show what was the condition of the general population in Jamaica. There were 380,000 people in the island dependent to a great extent on the cultivation of the land. These people were the slaves of former days, but were now the enfranchised peasantry, and it was only right to consider how emancipation had affected their interests. On this point he could at once say, that their position had in every respect immensely improved. It had been said that the negroes were an idle lot of people, who squatted upon the land, and were quite content if they got a pumpkin to eat. But this was quite false. The first thing the negroes did was to leave the estates in great numbers. There were now but few estates on which they resided, and in those cases the planters had treated them as free men, and consequently secured their affections and services. A contrary line of treatment was pursued in the majority of instances, and that, together with want of capital wherewith to pay the wages weekly, had the effect of driving them away. * * *

Property.

Great numbers of the old slaves had purchased land, and it was an amazing

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fact that, at this moment, three-fifths of the cultivated land in Jamaica was the *bona fide* property of the blacks. He held in his hand a return of one missionary congregation, and there were some interesting facts contained in it which he would take the liberty of quoting. In that congregation there were seventy-three heads of families, of whom sixty-two were once slaves, which should be charitably considered when looking at the progress they have made in the arts of civilization and mental culture. It could not be expected that in twenty-one years all the old feelings and passions, and moral taints of slavery, would be removed from the land. These seventy-three families possessed among them 342 acres of freehold land, and rented an average of two acres each besides. They possessed amongst them seventy horses or mules—a species of property negroes were very anxious to have. Surely these facts proved that they were not "squatters," in the sense in which that word was used. The report of the Hanover Agricultural Society strongly supported him in the conclusions to which he had arrived in reference to the negro population. That report stated that in six districts of the parish, containing four or five thousand people, there were 802 proprietors, holding about 4,200 acres amongst them, which would be about five and a-half acres to each family. He valued the land possessed by the people at 3*l.* 10*s.* per acre, which was a much lower estimate than he might fairly put upon it. This would make 1,050,000*l.* as the price they had paid for the land. But they had not only bought land—they had built houses upon it. The cottages in which they lived during slavery had been destroyed, and he was thankful it was so. The people had built for themselves a better class of houses, at a cost which could not be less than 10*l.* per house, and he was very glad to say it was very rare to find more than one family in a house. That amounted at least to 600,000*l.* Their furniture would be very moderately valued at 3*l.* per house—about half the real value—making an additional 180,000*l.*; and their carts, horses, mules, pigs, &c., could not be put at less than 50,000*l.*, which was, in fact, much under the mark. The next item was a very interesting one, namely, the value of the sugar mills, and implements used in the production of sugar. There were 143 sugar-mills in a portion of Hanover alone, and there could not be less than 5,000 in the island of Jamaica. These mills were valued by the Hanover Agricultural Society at 10*l.* each. Then, as to their clothes, they were as well dressed as the agricultural laborers of England, and every negro had at least one, if not two suits. It was not true that the moral and respectable people were gaudily dressed. Upon the whole, the clothes would be cheaply valued at 1*l.* per head—making 380,000*l.* Then, and lastly, there were deposits in the savings' banks to the extent of 49,395*l.* The sum total of all this property, which had been accumulated since the emancipation, was 2,358,000*l.*—an estimate which he ventured to say was much below the mark. Of course there were some idle and some ragged people among them, as, indeed, there were in every country on the face of the earth. * *

Industry.

He found that each family cultivated some land for itself—say an acre to each family. An acre would produce from 15*l.* to 50*l.* worth per annum; he had estimated it at 20*l.* The entire produce of this island would be 2,500,000*l.* per annum. Was that an idle people? His calculations were checked, in a very interesting way, by those of the Hanover Agricultural Society, to which he had previously alluded. That Society estimated the average earnings of each family at 30*l.* per annum. The number of families was 76,000, so that, according to the Society, the annual earnings of the negroes in Jamaica amounted to 2,280,000*l.*, a conclusion nearly similar to his own, though he had arrived at it by a totally different process of calculation. * *

Upon the whole, therefore, he was of opinion that the negroes of Jamaica were not an idle race, especially when the climate was taken into consideration; and in his opinion he was corroborated by the statement of a planter of thirty years' experience, who had told him that he did not believe better laborers could be found in the world than the creoles of Jamaica.

Religious Condition—Morals.

A few facts might not be uninteresting with reference to the religious condition of the people. In the first place, they had built 220 chapels quite independent of the Established Church, of which he could find no record showing their number. In connection with these chapels there were 53,000 communicants, or about one-eighth of the entire population. This itself was a very gratifying and rather unusual state of things. The number of people regularly attending these chapels was 91,000, or about a fourth part of the population, and the Sunday schools contained about 22,000 children, or about a third of the children who were capable of attending school. Lastly, they raised every year for religious purposes about 22,000*l.* * *

And now he came to the question,—What about the character of the people? There were three drawbacks in the negro character. In the first place, he was addicted to petty thieving; secondly, he was

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charged with being a great liar—and there was some truth in the charge; and lastly, there was a good deal of deceit about him. These were undoubtedly evils, but, bad as they were, they owed their existence, to some extent, to the influence of slavery. To meet force the slave had recourse to fraud, and to spite an uncontrolled master he would thieve. But in other respects crime was rare in the West Indies—he meant crime which brought men to the courts of law. He found from the published returns, that the number of men in prison during 1854 was 908, whilst the number in prison at one time in 1858 was only 600. That was not a very considerable number for so large a population. The people were very fond of cutlasses, and there was hardly a man who had not got one, but yet one scarcely ever heard of a cutlass being used to the injury of another man. Men had been known to throw away their cutlasses when they have been quarreling, lest they should be tempted to use them against each other—a circumstance which showed a great amount of self-control and accounted for the unfrequency of great crimes. There was a rising feeling in favor of marriage, and an increasing respect for the marriage tie amongst the negroes, since the abolition of slavery.

Education—The Labor Question.

The question of education was one of vast importance in relation to the negro. The progress made in the island in this respect had been slight, but from a census taken by one of the missionaries at an interval of twenty-five years, he found that whereas, just before freedom, only three negroes in 5,000 could be found in one particular district that could read and write, at the next census 1,700 were able to do so. That showed that some progress had been made, but for all that, the great want of Jamaica was education.

Mr. Underhill then re-adverted to the labor question, in order to illustrate some points in the relation of the people to the planters. The reason why the latter could not always command labor was, that they could not afford the negroes continuous employment, and that consequently the latter often found it more profitable to attend to their own little farms than to work for the planters. There was, however, another cause which affected the supply of labor, which was very honorable to the negro, and that was the immorality practiced on some of the estates. He had known of negroes who would refuse to let their wives or daughters go and work in places where they would be exposed to moral corruption, but who declared they would rather keep them at home till they died than suffer them to go to an estate to be ruined. * * *

The conclusion he had come to was this, that though emancipation might have occasioned some difficulties to the planters, it had been an unmixed blessing to the people. He did not know a single drawback or qualification that need be made to that statement. Should the planters continue in their present course, they also would reap the advantage in the general peace and security of the country, and in their own increased pecuniary gains. Last of all, he believed the tide in Jamaica was now turned, and that ordinary foresight, prudence and care might make the island even more prosperous in years to come than it had ever been in the past. He recalled his visit to Jamaica with sincere pleasure. He went with deep trembling, but had come away with a gladdened heart, satisfied, as he trusted the meeting was, after having the facts he had laid before it—that Jamaica had not suffered from emancipation, but that its results, both to the people and to their country, would prove to be of the highest, most blessed, and most advantageous kind.

Mr. Brown's Remarks.

Mr. Underhill was followed by Rev. J. T. Brown, the other member of the deputation, from whose statements, also, a few extracts are presented.

It was natural to inquire what social, philanthropic, and religious results had followed the great expenditure of money, and labor, and time, which had been lavished upon the island, (Jamaica.) He was free to confess that his first impressions on landing, and for a short time subsequently, were, like his friend Mr. Underhill's, very unfavorable and depressing. It was depressing to mark the signs of decay which met the beholder everywhere, and to read the statements in the newspapers; but his impressions were very different after he had lived for some time in the country, and gone almost from one end of it to the other; and he and his colleague had now come back, after making the most searching investigation of the case that they could, to say, in the face of all contradictory reports and lies—to say to all honest and inquiring minds, that to the best of their judgment, as men that had tried to form a judgment impartially, emancipation was an event which called for deep congratulation, for devout thankfulness to God, and for high and sacred hope. If the chief thing in all the world was to make sugar; if there was nothing to have joy in but puncheons of rum; if one of the main things to be done was to reward absentee proprietors, and nourish luxurious excesses; if another of the main things to be done in life, was to make a dependent, a subtle, and an easily controlled laborer, tied to his master; if these

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were the highest objects in life, then he would say there was ground for complaint against the emancipation. But if, on the other hand, to have changed some 300,000 *things* into *persons;* to have made their lives happy till they knew not how to express their gratitude; to have planted the germs of civilization and created a rudimental society; to have turned mere chattels of the planters into artificers and small land-owners, and to have given to a people gospel and freedom—if that were a good thing, then had the emancipationists deep cause for joy. * * *

Facts were facts, and, though Mr. Trollope avowed his dislike for statistics, there were some very stubborn ones which stared him in the face. In the first place, the people were orderly in their conduct —well governed and well behaved; persons and property were perfectly safe on the island, and serious crimes were very rare. The marriage tie was respected, and children respected their parents. These were facts which forcibly contrasted with the awful condition of society before the emancipation. Again, the religious statistics of the country spoke loudly in favor of emancipation. They contributed largely towards the expenses of religious worship, and many attended punctually the means of grace. The European Dissenting ministers on the island received 150*l.* per annum, and the native preachers, of whom there were sixteen, from 100*l.* to 120*l.* per annum. There were seventy-seven churches connected with the Baptist body in the island; these included 20,000 communicants and 2,000 anxious inquirers; and although there were at times instances of false profession and cases of backsliding, yet the discipline of the churches was good, and their condition, altogether, in many respects furnished good examples for Christian congregations at home.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

DAKOTAS.—Mr. Riggs, of Hazlewood, (February 22,) mentions meetings held during the week of prayer, which seemed to have a good effect. "Meetings since," he says, "have been better attended, and God has mercifully bestowed upon us the influences of his Holy Spirit." Several young persons are mentioned as having become apparently the followers of Christ, and six, (mentioned by Dr. Williamson in a letter published in April,) as having been received to the church.

Mr. J. P. Williamson, of Lower Agency station, wrote March 16:

On last Saturday and Sabbath I had my father with me at this place. A church was organized, which now consists of eleven members. Seven of the number had formerly been members of the mission churches at Lac-qui-Parle and Kaposia. One of the others had been baptized at this place some time since. Three were received on profession of faith—one young man and a newly married couple. All the others, except one, are women. That one is Napesni, at whose house we met, and who was chosen elder of the little flock.

It was a novel sight at this place, when we met on the Sabbath to commemorate the Lord's death, and also to witness the baptism of those received on profession, together with two little children. There were as many present as the accommodations would permit, and we trust the Spirit of the Lord was there, to seal the words spoken not only on the hearts of believers, but to other prominent Dakotas present.

ZULUS.—Mr. A. Grout wrote from Umvoti, January 3.

Some months ago I wrote you, that in view of the distress of the Board our mission would draw nothing for schools, and at the same time I expressed some hope that the people of this station were beginning to feel themselves *men*, and that they would themselves assume the support of the school. The mission had heretofore paid one pound sterling per month, and the people had added to it half that sum,—ten shillings. When the people learned the state of the case, they had consultation, and resolved at once to pay the teacher themselves, and to give him, not one pound ten only, but double that sum, making his wages three pounds sterling per month! Now the school is their own, and Mr. Benjamin Hawes is their teacher. Quite a step in advance, and in the right direction, you will no doubt admit. And I tell them I shall at no distant day call on them to pay my salary too.

MAHRATTAS.—Mr. Ballantine sends the statistics of the churches connected with the Ahmednuggur branch of the Mahratta mission, for the year 1860, and says: "I find that the admissions to these churches on profession, for the year, were 127—about double the number that were received the year before. This gives us ground for encouragement." He gives also a table showing the number of admissions on profession during each period of five years since 1830, which exhibits very gratifying progress, during the last five years especially. The num-

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bers stand as follows, for the six periods successively—for the first, 9; the second, 7; the third, 75; the fourth, 63; the fifth, 78; the sixth, 363. Total, 595.

Mr. Barker, of Khokar, in reporting his station for 1860, is permitted to speak gratefully of "the distinguishing blessing which God has been pleased to bestow upon the district." A much larger number have been received to the churches under his care than during any preceding year—thirty-two in all; and two new churches have been organized, as mentioned in his letter published last month. He speaks of the importance of taking measures to furnish the Christians of the district with better facilities for educating their children. "Twenty-four villages are represented in this district," he says, "scattered over an area 25 miles in length by 10 to 15 in breadth, and only six of these are supplied with schools." At the close of his report he says:

When this district first came under my charge, five years since, there was only one church, numbering thirty-three members, representatives from seven different villages, none of which were more than six miles from the station. Now, there are four churches, containing ninety-nine members, who represent twenty-four villages, some of which are twenty miles from the station. At the present time, there are more than sixty inquirers in villages which are scattered over a large area. I have been much gratified, and much encouraged, to find a rapidly growing friendship, and an increasing desire to hear the truth, especially among the higher castes, where we met with opposition on our first coming here. This change promises well for the future progress of the work. The review of this half decade furnishes much occasion for gratitude and thanksgiving, and I invite all the people of God to join with me in praising him for all the spiritual blessings he has been pleased to grant to this people, and in devout supplication for the outpouring of the Spirit in far richer effusions.

Adding a few lines to his report, February 7, he says:

I have been employed since December 24, in itinerating among the villages in the western part of my parish. My family are with me, and we are all in excellent health. We find much encouragement, indeed unexpected encouragement, in that region. I cannot doubt that the Spirit of God is at work here, impressing upon the hearts of this people the truth as proclaimed by us and our helpers.

Mr. Dean writes from Satara, February 18, that Harripunt, the native pastor from Ahmednuggur, now spending some time at Satara, while he has abundant opportunity to make known the truth to young men of the city, yet meets with many trials and persecutions from the people, and it is uncertain whether he will be able to continue his residence within the city. It is hoped, however, that the prejudices of the people will soon die away, and that great good will result from his labors. During the week of prayer in January, one young woman, after some days of deep distress on account of sin, hopefully found a Savior, and has since "appeared to be a meek and humble follower of the Lamb."

MADRAS.—Writing on the 12th of January, Mr. Winslow mentions the public examination of the mission schools, which was attended by a large assembly of respectable natives and others, and appears to have been very satisfactory. He states that Mr. Hunt is much encouraged by the progress of a new boys' school, in a pariah village west of Royapuram, and by the attendance there on preaching. Respecting the week of prayer he writes:

We are now in the midst of the special religious services of the "Second week of January." A united central meeting was held at the "Banqueting Hall," near Government House, and in the same compound, on Monday evening last, for *prayer and supplication*; and another, for *thanksgiving*, is to be held this evening in the same place.

There have also been other union meetings, attended by all denominations, every evening of the week, in various parts of the city, for the convenience of those in different localities; and at all these places there has been a good assemblage. At the "Banqueting Hall," on Monday evening, there were probably not less than eight hundred persons present, which is more, perhaps, than ever attended a religious meeting in Madras before. The Bishop presided. This is interesting and encouraging, as it shows a degree of union among Christians here, and a *spirit of prayer*, which have not been before manifested.

CEYLON.—Mr. Sanders reports an examination of the theological and training school at Batticotta, at the close of the term, in January; mentions the reception of one pupil to the church at that time; states that of the twenty pupils fifteen are now members of the church, and one other gives evidence of a change of heart; and says, "The feature of special interest, last term, was the spiritual blessing received by the pupils." There was much apparent conviction of and penitence for sin, commencing early in October, and "the interest increased until, about the middle of the term, there seemed to be no one in the school who did not share in it." "It has seemed to me," he says, "that if any feature in the work could be mentioned as peculiar, it is the confidence manifested by all in the power of prayer, and the earnestness with which prayer has been offered."

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Mr. Hastings writes that, in November, twenty-seven members of the Manepy church were dismissed and organized into a separate church at Navaly, and that the new church were arranging to secure the services of a native pastor. The second week in January was observed as a week of special religious services at all the stations of the mission. The meetings were "very encouraging."

EASTERN TURKEY.—Mr. Knapp, of Bitlis, writing on the 24th of December, regrets that no more decided progress can be reported, in the work at that place, for the last year. He says:

During the first five months of the year our work appeared more encouraging, and culminated in June in our having over one hundred listeners on the Sabbath. But this was too much for the Armenian ecclesiastics and rulers, and in a state of alarm they awoke to the consciousness that "all their people were becoming Protestants!" An inquisition was forthwith held, and the result was, that all but four were forced to recant and turn back; their Bibles, Testaments, and religious books, being all taken from them, and deposited (there being about seventy volumes) in the archives of one of their monasteries, where they are still guarded by the vartabeds. One of the four referred to, who did not turn back, a promising young man, is this winter taking lessons of our native helper preparatory to entering a seminary, and we hope will, in due time, become an efficient preacher of the gospel.

Subsequently, during the summer, but few attended the Protestant service, all alledging that they were afraid to do so. The very general and fatal prevalence of small-pox, for some months, has been another hinderance to the labors of the missionaries. A new helper from Trebizond, who had spent about two years in the Bebek seminary, had been at Bitlis about two months when Mr. Knapp wrote, and was likely to render important assistance. A new place of worship, "a mile and a quarter north," had been occupied for a few weeks, with a constantly increasing congregation, over fifty being present at the last Sabbath of service there. A teacher, who was forced by the priests, in the spring of 1860, to leave the service of the missionaries, had returned and would be again employed. Mr. Knapp says, "at present our work appears more encouraging."

Mr. Walker writes from Diarbekir:

On the first Sabbath in January ten persons were added to our church. During the last month two members have died. Of one of them Mrs. W. has written some account for the Journal of Missions. We bless God and take courage from such an exhibition of his grace. As yet there has been no opposition made here, by Armenians and Jacobites, to the burial of Protestants in their family lots in the burial grounds of their former churches, although it would seem that an order to that effect has gone forth from the Patriarchate at Stamboul. And in view of this fact it is all the more pleasing, that at the burial of an old Armenian woman, whose only son is a member of our church, but whose three daughters and other relatives are Armenians, I was invited to conduct the services at the house; and at the grave, after the five or six priests in attendance had finished their ceremonies, they again gave place to me, and listened respectfully to an address and prayer.

CENTRAL TURKEY.—Mr. Goss, writing from Aintab, January 17, speaks of the "week of prayer," which has been referred to by so many of the missionaries, and of its results, as follows:

Allow me to add one word about the glorious week of prayer just past, and tell you how it was observed in Aintab. Two meetings were held daily—one at sunrise and the other at four o'clock, P. M. In general, the subjects suggested in the *Evangelical Christendom* were presented for prayer and remark, each successive day. The pastor of the church usually conducted the exercises, while the missionaries, the members of Dr. Schneider's theological class, and others, took part as opportunity was offered. Wednesday, when the subject was, "The increase of true conversions, especially in the families of believers," some written and verbal requests were presented for prayer. After that quite a large number were presented daily; and it was interesting to notice how exactly the spiritual condition of the people here corresponds with that of persons in America. One desires a new heart, and asks prayer. The head of a family requests prayers for his wife and children, all of whom as yet attend the Armenian church. One has been praying a long time, but the Lord has not granted an answer. Another has a mother who has not come to repentance; another a sister; another a father, who has heard the truth twelve years and yet has no saving knowledge of it. A young bride desires prayers for her new friends, &c. &c. We hope for good. It will at least multiply the objects of prayer, for the minds of the people have been directed to many subjects, to them new. The attendance was from four hundred to eight hundred. Providence favored in respect of the weather—a cloudless week—no snow. The four o'clock P. M. meeting is continued this week, with fair interest: but the snow which came Tuesday, and it being feast-week with the Armenians, prevent as large attendance as last week. The first-fruits of the prayer-week have appeared, for I heard, a day or two since, of a family, consisting of a man, wife and child, who have joined the Protestants.

WESTERN TURKEY.—Mr. Farnsworth writes from Cesarea, that he has entered with much interest upon the work of touring, striving to carry the bread of life, or send it by helpers, as best he may, into all portions of his field.

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The Armenian population within the limits of that station district, he states, is 55,000. Referring to the four native helpers now residing at Cesarea he says: "My purpose is to keep them touring a large portion of the time. We have been over the field once, pretty thoroughly, and find it larger and more promising than we anticipated. I feel that we have come very far short of our duty to these multitudes. The last three months of 1860 we toured to the amount of 1,350 miles, and visited fifty towns and villages. In no instance were our helpers personally ill treated, and in almost every place they found friends."

Mr. Meriam, of Philippopolis, in a letter dated February 20, speaks of some "unmistakable awakening of mind" among the Bulgarians at and around that city. Mr. Clark for several Sabbaths had "a large number of young men" at his Sabbath morning Bible exercise, and was hoping soon to commence preaching regularly in Bulgarian. But on the other hand, Mr. Meriam says: "Our approach to the Greeks in this city seems to be wholly cut off. At the culmination of the issues between the Bulgarians and the Greeks, when it was seen that we were laboring for the former as well as for the latter, the Greeks took themselves away from us immediately. The simple truths of the gospel are foolishness to them. Their condition is most deplorable." Upon Mohammedans it is thought some salutary influence has been exerted. "Four or five intelligent men come often for conversation upon religious subjects. It is not thought improper for a Turk to possess a New Testament, and to read it openly. Turkish ladies call upon Mrs. Meriam." Interesting statements are made respecting Mrs. Freeman, the wife of a once professedly converted Mohammedan, who has fallen away from the truth and in other ways shown himself "an evil minded man," which will be published in the Journal of Missions.

Respecting the Bulgarian (religious) revolution, Mr. Meriam reports public sentiment strengthening daily against the movement towards the Pope, and is confident the people will stand firm against all the temptations held out by his agents, unless the Turkish Government shall wholly refuse to give them their rights.

Mr. Van Lennep, of Tocat, wrote Feb. 28: "There is still a good degree of interest here, and we rejoice over some conversions." He sends also extracts from letters from a native helper at Amasia, which indicate a very hopeful degree of interest in the school and in Protestant services there.

Home Proceedings.

Financial Prospects of the Board.

Missionary House, Boston, April 9, 1861.

EVENTS, as unexpected as they are strange, oblige the Prudential Committee to speak of an embarrassed treasury. At the close of the last Annual Meeting, they hoped that no such necessity, for many years at least, would be laid upon them. In making the appropriations for 1861, they endeavored to act with due carefulness and forethought. They granted to the missions, not what was really needed, but what could not be refused without serious curtailment and loss. They made no provision for enlargement, strong as were the claims of some of our fields; they did not even promise to the existing stations the means of prosecuting their work to the best advantage. *Had they given less, the approval of the churches*, as they supposed, *would have been withheld.*

Of the clouds which have since darkened, and still darken, our political prospects, it is needless to speak. By this generation, surely, they will not be forgotten, however speedily they may pass away. The Committee began at an early day to consider what the emergency required. On the 26th of December, letters were sent to the missionaries, strongly urging them to "relieve the treasury of the Board as much as possible." They have been fully apprised, all along, of our national perils, as also of the diminished receipts of the Board. As the Committee had confidence in their willingness to reduce the expenditures to any reasonable extent, no instructions have been sent, as yet, that would derange or damage their work. *Every thing short of this has been done.*

The urgency of the case at the present time can be easily stated. If the financial year is to close without a debt, the receipts for the four months, April 1 to August 1, must be $200,000! This sum appears to be large; it *is* large. But the Committee are fully persuaded that it can be raised, without injury to other benevolent efforts, and without any burdensome sacrifice on the part of our churches. True, there is not a little of derangement and apprehension in the financial world; and this may increase hereafter. Still, for any investment that might seem to be profitable and secure, how many *millions* might be obtained from Christian men! And shall it be said that $200,000 cannot be obtained for Him who claims all the silver and the gold as his own? The only question, as it

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seems to the Committee, is this: "*How can $200,000 be realized prior to August 1?*"

The achievement will be easy, provided "the people" have "a mind to work." 1. Let every congregation determine, if possible, to raise as much as it did last year, (aside from any sums which were contributed for the debt.) 2. To balance any deficiency that may occur in certain churches by reason of providential hinderances, let such congregations as can enlarge their donations without difficulty, advance upon those of last year, remembering the words of the Apostle, "Bear ye one another's burdens, and so fulfill the law of Christ."

In the case of congregations *which have already made their annual collections*, but have receded from the point which was reached last year, the Committee take the liberty of asking that in some way the deficiency may be made good. A few individuals, doubtless, will be able to do it. Perhaps a sufficient number can be found who will give one dollar each, in accordance with the plan which succeeded so admirably among our Baptist brethren, a short time since. In the case of congregations *which are now taking, or may hereafter take, their collections*, the Committee would ask that the exceeding desirableness of at least equaling the donations of last year may be kept in mind. Should a diminution be revealed at the completion of the effort, the dollar plan (or one that shall seem better) may be tried.

The method which the Committee now propose for the consideration of their friends, it will be seen, has two features to recommend it. 1. It divides the responsibility of meeting the expenditures of the year among the churches generally. 2. It is simple, intelligible, feasible. Shall it not receive a fair trial?

It should be stated, for the encouragement of those who may look favorably upon this appeal, that there are strong reasons for believing that the $200,000 will be obtained. A liberal gentleman in New York has recently contributed $5,000. Upon those whom the Lord has enabled to devise liberal things, surely, such an example will not be lost. Already a number of churches have advanced upon their previous efforts; and many others are confidently expected to do likewise. Much of the deficiency in the receipts, up to the present time, has arisen from the postponement of collections; and there is ample time to bring up all arrearages. *Nothing is requisite but the "willing mind."*

It may be said, perhaps, "The times are inauspicious; our future is shrouded in gloom; let us not go to other lands for objects of charity." But this work of missions—is it not the work of Him who is the First-begotten from the dead, the Prince of the Kings of the earth? Is he not blessing it even now with the richest gifts which infinite love has to bestow? If it *is* his work, can it be safe for our churches to neglect it, because the times are inauspicious? Rather, in such an hour as this, does not our safety lie, especially and pre-eminently, in keeping *all* his commandments, not the least of which is, "Go ye into all the world, and preach the gospel to every creature"? In obeying his precepts, may we not turn with confidence to his own words of promise and hope, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth"?

In behalf of the Prudential Committee.

R. ANDERSON,
S. B. TREAT,
G. W. WOOD,
Secretaries of the A. B. C. F. M.

DONATIONS.

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
  Portland, State st. ch. 183; m. c. 128,50; 311 50
Franklin co. Aux. So. Rev. I. Rogers, Tr.
  Farmington, Cong. ch. and so. 26,88; m. c. 10,12; 37 00
  New Sharon. Cong. ch. 8 00—45 00
Lincoln co. Aux. So.
  Bath, Central ch. 93; Winter st. cong. ch. and so. 546,77; F. Clark, to cons. WHITING GRISWOLD of Greenfield, Mass., an H. M. 100; 739 77
  New Castle, Cong. ch. 10 00—749 77
Penobscot co. Aux. So. E. F. Duren, Tr.
  Kennebunkport, South cong. ch. and so. 21 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
  Limerick, Mrs. Hannah Eastman, 10 00
  Saco, 1st ch. and par. 78 09—88 09

1,215 86

NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.
  Alstead, Cong. ch. m. c. 18 38
  Hillsdale, do. wh. with prev. dona. cons. CYRUS NEWHALL an H. M. 50 00
  Keene, La. asso. 28,35; gent. do. 17,15; m. c. 13; 58 50
  Marlboro', Cong. ch. and so. 15 75
  Rindge, 1st do. 57 00
  Sullivan, Cong. ch. and so. 16 10
  L. N. I. 21 00—236 73
Grafton co. Aux. So. W. W. Russell, Tr.
  Alton, Cong. ch. 15 00
  Hanover, 1st do. 25 00—40 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
  Hancock, Gent. asso. 10,35; la. do. 15: 25 35
  Lyndeboro', Cong. ch. and so. to cons. Mrs. JOSIAH WHEELER an H. M. 87 00
  Nashua, A friend, 1 00
  Temple, Gent. asso. 14; la. do. 13; 27 00—140 35
Merrimack co. Aux. So. G. Hutchins, Tr.
  Concord, 1st cong. ch. and so. 122,01; m. c. 29,34; 151 35
  Fisherville, Rev. A. W. Fisk, 10 00

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Hopkinton, Cong. ch. 3 00
Warren, A friend, 5 00—169 35
Rockingham co. Conf. of chs. F. Grant, Tr.
Atkinson, Cong. ch. and so. to cons. JUSTIN WHITE SPAULDING an H. M. 63 00
Exeter, 1st and 2d chs. m. c. 18 00
Hampton and Seabrook, Cong. ch. 20 00
Northampton, do. 34 18
Raymond, do. 26 00
Windham, Pres. ch. 5 00—166 18
Strafford co. Conf. of chs. E. J. Lane, Tr.
Great Falls, Cong. ch. 5 00
Sullivan co. Aux. So. N. W. Goddard, Tr.
Claremont, Cong. ch. m. c. 12 24
Goshen, do. 10 42
Christian Fraternity of K. U. acad. 5 60—28 26

785 87

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Widow's mite, avails of gold beads, 3 85
Orwell, 33 00—36 85
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, North cong. ch. 56,93; so. cong. ch. and so. 66,90; 123 83
Franklin co. Aux. So. C. F. Safford, Tr.
Georgia, A friend, 1 00
Orange co. Aux. So. L. Bacon, Tr.
Wells River, Cong. ch. and so. 40 60
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Albany, Cong. ch. 6 00
Coventry, m. c. 6 00
Derby, Cong. ch. 11 00
West Charlestown, Ortho. cong. ch. 37 00—60 00
Rutland co. Aux. So. J. Barrett, Tr.
Rutland, m. c. 5 85
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Bethel, Cong. ch. and so. 42 85
Royalton, do. 16; m. c. 19; 35 00
Springfield, A lady, 4; a friend, 1; do. 1; 6 00
Woodstock, Cong. ch. 8 00—91 85

359 38

Lunenburg, Cong. ch. and so. 15 00
Sunderland, P. Hall, 5 00—20 00

379 38

Legacies.—Hannah Hawley, by C. Coolidge, Ex'r, 140 00

519 38

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, 1st cong. ch. 24 00
East Orleans, Cong. ch. m. c. 13 45—37 45
Berkshire co. Aux. So. H. G. Davis, Tr.
Richmond, Cong. ch. 7 00
Williamstown, 1st do. 29 00—36 00
Boston, S. A. Danforth, Agent,
(Of wh. from, unknown, 20; a friend, 30; do. 45; an aged lady, 10; H. M. 13;) 3,159 51
Essex co.
Andover, South par. to cons. WILLIAM A. AIKEN an H. M. 100; Sarah Tuttle, 10; 110 00
Lynn, 1st cong. ch. m. c. 10; Tower Hill chapel, 30,30; 40 30
Salem, Tabernacle ch. m. c. 13 78
South Danvers, Cong. ch. and so. to cons. GEORGE F. OSBORNE an H. M. 106 84—170 92
Essex co. North Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills Village, Cong. ch. and so. 30 00
Groveland, Cong. ch. 9 37—39 37
Essex co. South Aux. So. C. M. Richardson, Tr.
Gloucester, A friend, 1 00
Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, Rev. D. W. Coburn, 20 00
Springfield, Miss Colton, 1 00—21 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. H. 2 00
Hatfield, Cong. ch. and so. 45 00—47 00
Middlesex co.
Cambridge, A friend, 3 00
Charlestown, 1st par. 66 50
Chelmsford, A. A. Byam, for himself and fam. 2 00
E. Cambridge, Evan. cong. ch. m. c. 13 53
Fitchburg, Calv. cong. ch. m. c. 30; D. Messenger, 12; 42 00
Holliston, Cong. ch. and so. 75 00
Lawrence, A friend, 2 00
Lowell, John st. ch. 41 36
Marlboro', Union ch. and so. 2 00
Sudbury, Cong. ch. and so. 112; m. c. 72; 184 00
Townsend, Ortho. cong. ch. which with prev. donation cons. Rev. MOSES PATTEN an H. M. 3 00
Waltham, Trin. cong. ch. and so. 64 76
West Needham, Cong. ch. 18 00
West Newton, do. 255 92
Woburn, Cong. ch. and so. 260 29—1,033 36
Norfolk co.
Brookline, E. P. 10 00
Medway, Rev. D. Sanford, 5 00
Roxbury, Eliot ch. and so. 141,05; m. c. 10,65; Vine st. ch. and so 197,79; 349 49
West Roxbury, South evan. ch. and so. S. D. Smith to cons. FRANCIS LYMAN SMITH an H. M. 100; m. c. 39,91; 139 91—504 40
Old Colony Aux. So.
New Bedford, North cong. ch. 181 14
Palestine Miss. So. E. Alden, Tr.
East Weymouth, Cong. ch. and so. 30 00
South Abington, Cong. ch. and so. to cons. SAMUEL BLAKE, Jr. and Mrs. ABBY C. ALDEN H. M. (prev. acknowl. 10; legacy, 40; total, 280,44;) 231 94
So. Weymouth, Union ch. and so. 60 00—321 94
Pilgrim Asso.
Carver, Cong. ch. and so. 5 20
Taunton and vic.
Freetown, Rev. A. G. Duncan, 2 00
Worcester co. North Aux. So. C. Sanderson, Tr.
Petersham, Ortho. cong. ch. 3 00
Worcester co. South Conf. of chs. W. C. Capron, Tr.
Milford, A. G. Underwood, 12 00
Uxbridge, Cong. ch. wh. with prev. dona. cons. Mrs. MARY E. SALISBURY and MARIA SCOTT H. M. 100 00—112 00

5,775 29

Chelsea, Winnisimmet ch. and so. m. c. 32,33; Broadway ch. and so. m. c. 13,72; 46 05
A friend, 75 00—121 05

5,896 34

Legacies.—South Abington, Asa Keith, by Rev. H. L. Edwards, 40 00

5,936 34

CONNECTICUT.

Fairfield co. East Aux. So.
Stratford, G. Loomis, 3 00
Fairfield co. West Aux. So. C. Marvin, Tr.
Greenwich, Cong. ch. 40 00
Ridgefield, do. 22 00
South Norwalk, Rev. R. B. S. 2 00—64 00
Hartford co. Aux. So. A. G. Hammond, Tr.
East Windsor Hill, A friend, 50 00
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Terryville, Cong. ch. m. c. 12 00
Middlesex Asso. J. Marvin, Tr.
Durham, 1st cong. ch. m. c. 50 06
West Chester, Rev. A. C. Denison, 3 37—53 43
New Haven City Aux. So. F. T. Jarman, Agent.
New Haven, North ch. m. c. 9,35; South ch. m. c. 6,70; Centre ch. m. c. 13,68; Yale college ch. m. c. 5,62; Chapel st. ch. m. c. 6,02; Davenport chapel m. c. 3,92; 45 29
New Haven co. East Aux. So. F. T. Jarman, Agent.
Cheshire, A friend, 5 00
Madison, Cong. ch. m. c. 10 00

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North Madison, do. 35 00
Northford, Ladies' benev. so. 23 45—73 45
New Haven co. West Conso. A. Townsend, Tr.
New Haven, 3d cong. ch. 104 64
Orange, Cong. ch. 52 09
Walcott, do. 8 81—165 54
New London and vic. and Norwich and vic. Aux. So. F. A. Perkins and C. Butler, Trs.
New London, 1st cong. ch. 38,31; a mem. of the 1st cong. ch. to cons. Rev. S. B. GRANT an H. M. 50; 88 31
Tolland co. Aux. So. E. B. Preston, Tr.
Andover, Cong. ch. 31 00
North Coventry, Gent. 51 00
Somers, Cong. ch. 20; m. c. 20; 40 00
Vernon, Cong. ch. gent. asso. 198; ladies' do. 146,37; 344 37—466 37
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THE

Missionary Herald.

VOL. LVII. JUNE, 1861. No. 6.

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WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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The Herald will be sent gratuitously—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing, during one year, not less than *twenty* dollars: To the pastor or stated supply of every congregation which contributes to the treasury of the Board, through the monthly concert or otherwise. It may be proper to add that the Herald is not sent to the members of the Board, as such, whether corporate, corresponding or honorary.

Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

Those who are entitled to a copy of the Herald gratuitously, can have a copy of the Journal and Dayspring instead, if they prefer it. (See last page of Cover.)

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

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THE

MISSIONARY HERALD.

VOL. LVII. OCTOBER, 1861. No. 10.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

Annual Meeting.

The Zulu mission held its annual meeting, by the invitation of friends, at Pietermaritzburg, in May. Most of the members, with their families, were present, and Mr. Abraham writes:

We have had a most interesting gathering. We found many friends in the city, who sympathize with us and feel a deep interest in our work. Ministers and members of the different denominations took part in our public meetings. The Hon. Mr. Shepstone, Secretary for Native Affairs, made a few remarks one evening, expressing his interest in our work. He stated that he had just returned from his first visit to the Zulu country, and said it was surprising to see the difference between the natives of this colony and those beyond the border. He could not have believed that the natives here, who were so recently one with the Zulus, could have made so much progress in so short a time. This progress he attributed very much to the labors of the missionaries. We have been most hospitably entertained by friends in the city, and in addition to this, they have contributed to the funds of the Board, £21 7*s.* 9*d.* This was a voluntary effort on their part, originating in kind feelings.

General Letter.

In their general letter, the brethren speak encouragingly of the state and prospects of their work. They say:

Though at many of our stations new converts have been added to the churches, we are unable to report a large increase in the number of church members. While some have come in, we regret that we are also obliged to add, that some have gone out from us. Still we are not disheartened; far from it. We believe there has been actual progress at every one of our stations. The good seed has been sown in the house and by the way, from kraal to kraal; what the harvest will be, is known only to Him who knoweth all things. With him all things are possible.

Religious Interest.

For some months past we have had special indications of the presence of the Holy Spirit. The week of prayer, in January, was observed at all our stations, and at several it was an occasion of great interest; so much so that morning and evening prayer meetings were continued daily during succeeding weeks

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with an increase of religious feeling. In February, the mission united in setting apart another week for special prayer. At two stations inquiry meetings were held from time to time, and at one—Umvoti—more than forty have professed a desire to become the disciples of Jesus. Most of these appear well, and it is hoped that they have passed from death unto life. At many of our stations there are some who have expressed a desire to unite with the people of God, and, for the most part, there is a good state of feeling among the church members. We hope, and trust, that the time is not far distant when we shall receive large accessions to our churches.

Prospects.

At no former period in the history of the mission, have our prospects been brighter than at the present time. Most of our number have been here for years; we have learned the language, so that we may publish the news of salvation to the people in their own tongue; and we have a stronger hold on the affections of the people than we ever had before. They now feel that we are their true friends; that we have not come here to amass wealth, as other white men have done. Though here, as every where, the natural heart is enmity against God, yet there is very little open opposition to the preaching of the gospel. As we go from kraal to kraal, we are every where most cordially received, and the message of salvation is listened to with attention. What we now want is the influence of the Holy Spirit to accompany the truth, and make it effectual.

Influence of Converts.

Our churches are exerting a salutary influence on the heathen about us. At first it was to them a very great mystery, how a man could possibly become willing to renounce the customs of his fathers, and especially how he could be content to live with only one wife; for it is the height of a man's ambition among this people to obtain a large number of wives,—the greater the number the greater the man. But they are now beginning to see that it is gain, in the present life, to become followers of Christ; that they who have forsaken all for his sake do receive manifold more in this present time. In temporal things, the Christian natives are far more prosperous than the heathen; and this the latter are obliged to acknowledge. It is also seen that when a person renounces heathenism, he does not renounce his friends. He has the same affection for them as before, though he can no longer unite with them in their evil customs. It is pleasing, in the eyes of the heathen, to see a son supporting his aged parents, and caring for his brothers and sisters. These things are acting upon the people in removing their prejudices, and opening the way for us to reach their hearts.

Schools.

We have strong evidence of the progress of our work in the schools. The native Christians are very desirous to have their children instructed, and at our annual meeting a year ago, in order to relieve the Board as much as possible, it was resolved that we would appeal to the parents to support the schools, instead of drawing funds for this purpose from the treasury of the Board, as had been done before. In this we have met with partial success. At two of the older stations, day schools have been taught by native teachers, supported by the people themselves. At one, the number of scholars has been forty, and the teacher has received three pounds per month. We regard it as of the very first importance that these schools should be sustained, and that natives who are qualified should be encouraged to teach; and where the parents are indisposed or unable to educate their children, we should be exceedingly sorry to see them growing up in ignorance for lack of funds. We now feel our want of well-

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educated Christian men, to assist us in our missionary work. Family schools, taught by the missionaries, have been continued as in former years, at most of our stations.

Native Missionary Efforts—New Church —Books.

Soon after our last annual meeting, a promising man offered himself as a missionary, and we have accepted his services. He was for some years at Itafamasi, with our lamented brother Marsh, by whom he was baptized. It is expected that he will be supported by the natives, who have already manifested a readiness to contribute for this purpose. We have assigned him a station not far from Mapumulo, where he has been preaching for some months; and he is now making arrangements to build and reside among the people, with his family. He has had good congregations, and the people are very desirous of having him live with them.

Mr. Robins has commenced a new station on the Umzumbi river, about fifteen miles beyond Umtwalumi. A new church, composed of three members, has been formed at Ahmahlongwa, and others at that station profess an interest in religion. The demand for books is rapidly increasing. Many of the natives are so desirous for them that they are willing to purchase, paying all they cost. We have had some difficulty in getting our printing done, and consequently are at present very much in want of books.

Sandwich Islands.

General Letter.

Extracts from some of the station reports, presented at the recent meeting of the Hawaiian Evangelical Association, were published in August. Other reports, and the general letter from the mission, have now been received, containing some further statements which should find a place in the Herald.

The general letter refers to the death of Mr. Armstrong as a great loss to the mission, and especially to the cause of education at the Islands. It is stated, however, that there appears to be no diminution of interest, or of prosperity in the schools, but rather progress. "The report of the Lahainaluna seminary is encouraging. There have been connected with it during the year, 101 pupils, a greater number than in any one year before." "Oahu College, under the supervision of President Mills and lady, is in a prosperous condition."

The Revival.

Having referred to the solicitude they feel in view of existing circumstances in the United States, and expressed their gratitude that they are permitted to dwell in peace, in a land of civil freedom and domestic quiet, the brethren say:

Above all would we magnify the grace of God, for the great spiritual blessings with which he has crowned the past year. Never, within the last twenty years, has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. From nearly all our stations, the voice of rejoicing has come up for spiritual mercies. Most of the reports of pastors have been cheering. The churches have been revived, backsliders reclaimed, the fallen raised, the week strengthened, the timid made brave for truth, and hardened sinners converted to God. Such is our belief, such our joy.

In 1860 we came together mourning over the desolations of our Zion. In Honolulu, and many other places, the cause of Christ languished and sin abounded. But even then the Lord had begun to revive his work in some portions of the vineyard, and all the indications were that he was *waiting to be gracious.* Our hopes revived; our hearts were strengthened. Many went forth to their work "weeping, bearing precious seed;" and such have already returned "with rejoicing, bringing their sheaves with them." About 1,500 converts have been gathered into the churches during the year, and there are still many candidates who may be received hereafter.

In supporting the preaching of the gospel; in erecting and repairing churches;

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in sending the word of life to the heathen; and in many other acts of Christian enterprise, our churches have done well. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.

On the subject of popery at the Islands we need say but little. Some join the papal ranks and others leave them, and we are not sure whether they gain or lose ground on the whole.

Social Clerical Organizations.

We have long felt that the best interests of the Hawaiian churches, and the greater improvement of Hawaiian pastors, require other clerical organizations than the general Evangelical Association; and we are glad to inform you that an Association or Presbytery has now been formed on each of the four large islands, that of Maui including in it the church on Molokai. Those united in these organizations meet annually, semi-annually, or quarterly, as may be most convenient. Our ordained native pastors, licentiates, candidates for the ministry, and some lay brethren are invited. It is a part of the work of these bodies to look after and supply destitute fields. At the meetings, written exercises, consisting of essays, exegesis and sermons, or skeletons of sermons, given out at a previous meeting, are read and freely criticised, and matters relating to the interests of the churches of Christ in these islands are made the subject of fraternal conference. We hope for great good from these organizations, especially to our Hawaiian pastors and candidates for the ministry.

Station Reports.

Honolulu First Church.

Mr. Clark, in his report of the First Church at Honolulu, speaks of the lamented death of Mr. Armstrong, and of some cases of defection—"less than in former years"—and then says:

But our trials have been light compared with the mercies God has showered upon us. The Lord has indeed turned again our captivity, and caused our hearts to sing for joy. Just after our last annual meeting, and even before, we began to hear a little sound as in 'the tops of the mulberry trees,' which proved to be an indication that God was about to appear for our help. The good work which commenced at Kaneohe, more than a year ago, has since extended itself all over this Island.

For a few years past, we have been called to mourn the hidings of God's face, and the revival of some evils which we hoped were extinguished forever. The influence and example of some high in office has been adverse to the prevalence of vital godliness. By this means a sifting process has been going on; the line has been drawn between those who were for Christ and those who were against him.

The very prevalence of sin has helped to show its deformity, although the enemy meant it not so. The Holy Spirit took occasion to fasten conviction upon the minds of some even of the more wicked, and to show the only way of escape. More cases of strong conviction of sin and of sudden change of life have occurred, than we were accustomed to witness in former years, when the people had sinned against less light.

In Honolulu, the work commenced early in the summer. Marked indications of the presence of the Spirit have encouraged and cheered our hearts. The different parts of the city have been visited by the pastor and by *lunas*, and prayer meetings have been held in different places. Some cases of marked change have been witnessed in those who have long resisted the light. One person, long distinguished as a leader of the hula, has forsaken his drum and his sing-song, and established a prayer meeting in his own house. Many others have forsaken the Mormons, the Papists, and even worse abominations, and are sitting at the feet of Jesus. Many for-

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mer church members, dwelling here from other Islands, wanderers from the fold, have been aroused anew to the interests of the soul, and now profess a new conversion.

We have had the most satisfactory evidence that the Spirit of God has been at work in the hearts of the people, and that many have been brought to the knowledge of the truth. As the fruits of this work, some hundreds have professed their faith in Christ for the first time, and many backsliders have been restored to the fellowship of the church. But among a people so easily moved by external circumstances, where sympathy and imitation are so strong national characteristics, we must expect there will be much chaff with the wheat.

In July, 30 were added to the church by profession; in October, 16; in January, 111; in April, 166;—making in all by profession, 323. About 60 more are now candidates. Restored to fellowship, 161. Some of these have for years gone out of the way, and more than half are from other churches, long resident here. The whole number of additions to the church during the year, by profession, by letter, and by restoration, has been 514. Most of these have been examined individually, from two to three times, by the pastor. The dismissions, deaths and exclusions, have been 117; making the net increase of the church 397.

With reference to efforts to supply a native ministry, this report states that one native has been ordained on the island within the year, two have been licensed to preach, and a few others are pursuing a course of theological study. It is also said:

We have had for many years on this island a Clerical Association, which has been helpful as a means of mutual improvement, consultation, &c. With this, all our pastors, both of the foreign and native churches, are connected, and the essays and discussions are mainly in the English language. We have it in contemplation, in addition to this, to form a Church Conference, the business to be conducted in the Hawaiian tongue, for the purpose of guiding and aiding our native pastors and churches in building up the kingdom of Christ.

Kaneohe, Oahu.

Mr. Parker, of this station, refers to a tour of the island, with Mr. Coan, as his first work after the former meeting of the Association,—"a tour interesting, and profitable to the churches and congregations of the island," "the harbinger of a precious work of God's Spirit," and says:

In this connection I may speak of the religious interest in my own district. In last year's station report, it was mentioned that there had been, for some months, more than usual interest among our people. It began as long ago as October, 1859, in an unexpected way, and among a class of persons apparently the least likely to be awakened to the subject of the soul's salvation. Some seemed to have been convicted of sin and truly converted to God. On my return from the last general meeting, I found a portion of the church members, and many others, still in a wakeful and interesting state. Meetings were well attended, and the congregations usually very attentive to the truth. The church members visited considerably from house to house, and prayer and conference meetings, in different neighborhoods, were held frequently. This interest has continued, to considerable extent, for the greater part of the year, though for the last few months there has been some falling off.

Among the results, I may mention an addition to the church, by profession, of 58 persons, while 59 suspended or excommunicated members have been restored to fellowship. Others profess to have taken their stand on the Lord's side, and are under instruction as candidates for church membership. Among professing Christians there has been an increase of religious interest, and in some a growth in grace and in the

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knowledge of God. A majority of those received to the church have as yet held on their way, and give evidence that they are truly converted. But some have most sadly disappointed our hopes by falling again into sin, very soon after professing to be reformed.

The contributions of this church, to different objects, amounted during the year to $821. The report says: "Contributions must continue to be small, owing to the extensive poverty of the people."

Some members of the church have manifested considerable interest in missionary operations at the Marquesas Islands and in Micronesia, raising the inquiry whether they ought not to engage personally in the work. A census of the district, taken in December last, showed a population of 2,300; "just about one half of what it was when the station was first taken, and 400 less than it was at the close of the year 1853."

Lahaina, Maui.

Considerable religious interest was manifested at this station, at times during the year, and there have been interesting cases of hopeful conversion; "30 or 40 bid fair to be suitable candidates for church membership." A greater number than usual have been "set aside," but this is regarded as indicating a better rather than a worse state of things in the church—more piety and intelligence in the sounder part. "A sifting process is going on," and "there are many reasons for knowing that the standard of piety in the church is improving." Yet "lax morals are running rampant," it is said, "throughout the island; the natural result of setting those to guard the public morals who have no morals themselves." The church is commended for its zealous efforts to pay off the debt upon its house of worship, and other debts, while "trade with whaleships, almost the only resource of Lahaina, is failing." Under the heading,

State of Religion and Signs of Success,

the missionary uses the following language:

Were I to describe the state of religion here, I would say that, for many years, as light has been increasing, and the obligations of Christianity have been pressed more and more, the line has been drawing more and more clearly between the righteous and the wicked. At such a time as this, when the laws of the land do not help, as much as they ought, to make iniquity hide its head in shame, but the foulest sins often go unrebuked, we may expect a much greater number, both of the church and others, to fall over to the side of the wicked than would have gone in better days, or in times of more external restraint. Of about one half the Lahaina church, I have thought we might have a comfortable hope that they are true followers of Christ, and will find a place prepared for them in the kingdom of heaven. They seem to love the ordinances of the gospel, are generally in the house of God, and are evidently increasing in religious knowledge, from year to year. They are ready to deny themselves for Christ's sake, and to contribute, as they are able, for the promotion of his kingdom. They are anxious for the education of their children, as if they believed they had immortal souls, and they take more or less interest in good tidings from other lands. Most of this class are pretty regular at our prayer meetings, and ready to co-operate in every good work. Prayer is the grand characteristic of true piety, and we cannot hope there is true religion where men do not love this duty.

Of the other half of our church it is more difficult to give an accurate general description; partly because we do not know them as we do the better part. We do not meet their faces so often in our different religious exercises, or see them at our houses. When we do meet them, our conversation is not of that free and confidential character which we often hold with some others. There may be many reasons, besides want of piety, why some of this class are in the back ground. It is the nature of some people to be unknown, and some of them may be meek and humble, but true disciples, who will finally prove jewels in the Savior's crown. Of others we cannot indulge any such pleasing anticipations. They show too many signs that they

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have no part or lot in this matter. They have the spirit of men of the world; their affections are set on things below; they are not growing in the knowledge of divine things. If they are often seen in the house of God, they go to save appearances, or because they are under the influence of others, rather than from any love for the sanctuary.

There is a still worse class of church members, probably, in all our churches, who, we have reason to fear, indulge in all the sins of a wicked world, and with a more shameless system of lying and hypocrisy than others, because their names are enrolled with the church. Some of these may very likely prove, in the end, the bitterest enemies to the truth which will ever be found among us.

Shanghai Mission.

TIENTSIN.

Letters from Mr. Blodget, April 9, and May 18, 1861.

Previous letters from Mr. Blodget, published in June and August, have given his reasons for being at Tientsin, and some account of the city and the region around it, as a field for Christian effort. He now writes, in the first of the two letters received, more especially in regard to his efforts as a preacher of the gospel there. The incidents mentioned in this connection, as well as other portions of these letters, are of more interest because the field is comparatively new. Soon after his arrival, he began to address the people in various parts of the city, as he could gather hearers, and explain to them the nature of his message.

Incidents—A French Soldier.

On one of those occasions, as I was preaching on the side of the river occupied by the French, several soldiers gathered around, and after I left, one of them followed me and inquired if I was a Protestant missionary, and to what nation I belonged. He then drew out of his pocket a letter from Pastor Monod, which he kept in a well-worn copy of the New Testament, and declared himself, with much warmth, a Protestant Christian. On another occasion, he called on me, and told me the history of his conversion, and of his cherished purpose to become a preacher of the word, so soon as his period of service, then drawing to a close, had expired. He was very fervent, and full of zeal to do what was in his power to spread the gospel among his fellow-soldiers. He has now gone to Saigon, in Cochin China, where multitudes of French soldiers have found their graves.

A Chinese.

One man of the many who heard me during the first month or two after my arrival, still cleaves to me. His name is Liok. His parents fell away during a time of persecution which befell the Roman Catholic church, many years ago. He devotes much of his time to religious things, comes to prayers every morning, distributes Bibles and tracts, reads the Scriptures in the hospital, exhorts and prays, and in all things appears more zealous than any Chinese I have seen. He receives nothing from me whatsoever in the way of money, and yet I am not satisfied that he is on the right foundation. I fear there is a root of vanity in his heart, and that he has not yet seen himself a lost sinner, saved by the Lord Jesus.

A Congregation of the Poor.

Soon after my arrival, I received liberal contributions for the poor from several officers, which have been from time to time increased by the contributions of the soldiers, and of merchants. Using these sums, I organized a "Congregation of the Poor," composed of fifty persons—widows, the aged, and the infirm. Each individual received a ticket of admittance, which was retained from Sabbath to Sabbath. The place of meeting was an old temple, (of the Chinese Mars,) which stands outside the south-east corner of the city. Each Lord's day they assembled to hear the word and receive

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alms. In place of singing, a hymn was read, and repeated by the congregation, standing; then followed a catechetical exercise; after this, reading the Scriptures and an address; and the exercises were closed by prayer. The company was dismissed, each with a ticket for two catties of flour.

Wednesdays, at noon, a meeting was appointed, at which any who desired could hear more particularly, and make inquiries. On this occasion, no alms have been given. A smaller company, of from ten to twenty-five, has usually been present. Both on the Sabbath and on other days, a few who received no alms, but desired to hear, were also in attendance. At present we have removed into the city, the heat of the sun having become intolerable in the open court of the temple. The meetings are held in the room which I have rented for a chapel, on the main street of the city. The greater part of this company, having attended regularly for so many weeks, have become familiar with the Gospel history, and have learned many facts from the Old Testament. There are several among them who seem much in earnest to hear, and to gain knowledge.

Interest of a Blind Hearer.

Of one I have hope that his heart has been touched by the Spirit of God. He is a blind man, whose surname is Chang. From the first, he drew my attention by his direct and earnest manner. After a time he was received into the hospital, for an operation upon his eyes, and while there he was taught the hymn—

"Alas, and did my Savior bleed,"

which, by the blessing of God, seems to have brought life to his soul. In repeating it he became much agitated, and on one occasion sunk down upon his knees, when he came to the fourth verse. When he had finished I bade him rise, and questioned him about the exercises of his mind. So far as I could discover, it was the sentiment of the hymn which overcame him. Weeks after he referred to it of his own accord, and said he did not like to repeat that hymn before others, it affected him so much. When he came to the fourth verse, he felt like kneeling down and commencing to pray. Yesterday, in distributing the tickets for flour, I gave him one, as usual. "No," said he, "I am in the hospital, and Dr. Lamprey gives me my food now. I do not want it." He was, however, very willing to allow a little boy to lead him across the room to a poor paralytic, who had come in without any claim for a ticket.

The Field—An Excursion.

Mr. Blodget mentions that in April, an English missionary, Mr. Innocent, of a branch of the Methodist church, arrived at Tientsin, who was to be joined by his wife, and also by a colleague. An English Baptist missionary had been there for a few days, on his way to Pekin; and at T'ung-chow and Chifoo, there were representatives of six missionary societies. With reference to the facilities offered for missionary operations at Tientsin, and a recent excursion, our brother writes:

In its facilities for intercourse with the capital and the remote parts of the empire, this city has very great advantages. I have distributed books to men from Shansi, and from remote parts of this province. A few days since I returned from a short trip into the interior, north-west of Tientsin. In that direction we found an immense marsh, or shallow lake, covered with reeds and rushes, intersected by streams of water, along which numerous boats were going to and fro, to various parts of the province. Towns are constructed on raised land, in the midst of these marshes, some of them containing as many as twenty or thirty thousand inhabitants. The limit of our journey was the town of Shunfang, —'Surpassing Beauty'—so named from the beauty of the lotus flower, which blooms on the waters on every side, and makes it, in summer, like an island in a sea of flowers. The root of the lotus plant is used for food, and is esteemed

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very wholesome. Laborers were standing in deep water, clothed in skins, gathering these roots for the market. Fishing boats were every where to be seen, and every sort of device is used by the ingenious Chinese to entrap the fish. Weirs are common. The reeds and rushes to which I have alluded, are very important articles for fuel and for mats. They are taken to the cities for market in boats. These, with the stalks of the Barbadoes millet, are the principal dependence of the people for fuel. Numerous flocks of ducks, both wild and tame, wild geese, cranes and other wild birds, inhabit these marshes. The tame ducks are kept both for their own value, and as decoy ducks, the sportsman following with his gun at a little distance, in a *punt*. Lime and coal are brought across these waters to Tientsin, and the products of southern China and Annam are carried to the interior. Pan-ting-foo, the capital of the province, is situated on the plain beyond the marshes, about 120 miles from Tientsin, in this direction.

The people were every where civil, and attentive to what was said. Curious to see Europeans they must of course be, and to be the object of curiosity and eager examination to crowds has become a common thing; we always expect it. "Multitudes, multitudes, in the valley of decision."

English Forces—Their Good Conduct.

The English forces are to remain here indefinitely. In this the people are quite agreed, for two reasons. First, because, by their good behavior, their regard for law, justice and fair dealing, by their kindness and generosity, they have overcome prejudices, and caused themselves to be regarded as friends rather than as enemies. They have raised large sums of money for the poor, in addition to their individual charities. They have opened a hospital, the fame of which has spread far and wide, and with much labor, have relieved multitudes of patients gratuitously. The soldiers have been guarded from spirituous drinks by rigid laws. No "Maine law" ever approached, in strictness and promptness of execution, the temperance law of the British garrison in Tientsin. Grog-shops in ashes, and the smarting backs of liquor-dealers, bear witness to the fidelity of the Provost Marshal. The dress of the soldiers is cleanly and of the best quality, their manners are respectful, and their bearing manly and generous. Considering what war is, and what are the evils attending it, the least that can be said is, that a nation may well be proud of such a force as the officers and soldiers of this garrison.

Second. The rebellion, which has been in progress for years, is spreading northward. A large horde of robbers and thieves, holding some loose connection with the court at Nankin, are ravaging the province of Shantung, and menacing the province of Chihli. Tientsin would form one of their first objects of attack, were it not protected by a foreign force. Under these circumstances the people look to the army of the allies for protection, and would be very sorry to have them leave.

The Emperor will not return to Pekin. Mr. Bruce is there, and the French Ambassador also. The Prussian Ambassador is here, on his way to the capital to negotiate a treaty.

Journey to Pekin.

In the second of these letters, dated May 18, Mr. Blodget speaks of a journey to Pekin, from which he had just returned. The company, he says, "consisted of four individuals; two Americans, one Hollander,—a missionary of the English Baptist Society, and the chaplain of a Prussian frigate which is now at Takoa." The distance was seventy-five miles, which they traveled in carts, in two days. He gives the names of forty towns and villages passed on the way.

T'ung Chow—Is the Country Open to Protestant Missionaries?

Respecting one of these towns, and on the question as to toleration secured by treaties

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to Protestant missionaries, he writes as follows:

T'ung Chow, pronounced T-hoong Chow, is a large city, containing perhaps 400,000 inhabitants, distant from Pekin twelve miles. We left it on our right, as we passed through the village of Kan Ts'uun. Here the navigation of the Peiho by boats ceases, and goods are transported by land from this place to Pekin. This is an important city for missionary labor. If Pekin is *not* now open to Protestant missionaries,—as both Chinese and European authorities seem to understand,—then T'ung Chow should be occupied at once, as the nearest available place to the capital.

I may remark, in passing, that while the French have an explicit agreement that the Roman Catholic religion shall be everywhere tolerated; that property formerly owned by Roman Catholics, but taken from them in times of persecution, shall be restored; and that French missionaries may buy land in all the provinces, erect churches, and hold public worship; there is an indefiniteness in the English and American treaties, which makes it a debatable question whether their missionaries have any *legal* right to reside in any other places than the open ports. If they have, it is a right derived from the French treaty, in virtue of the "favored nation" clause. It was not understood, previous to the last year's conventions, that they had the right, and nothing new in reference to this point was added at that time to the English and American treaties. The whole matter seems to rest just here: the American Ambassador, influenced by his secretary, proposed the desired clause, allowing missionaries to locate anywhere in the empire, but it was rejected, and he had no power to enforce it. The English Ambassador cared little about it, and did not propose it. Perhaps this is the best course,—that explicit provision should not be made for missionaries. All they have now is the edict of toleration for the Chinese, and the liberty of the passport system provided for all English citizens. If they will rent a house, reside in a place, buy land to erect either a church or a house, they must do it, either without express permission by the law, or in virtue of a claim to the same privileges which are accorded to French missionaries.

I will only add, that the Prussian Ambassador is now in Tientsin, endeavoring to negotiate a treaty; and that he is a Protestant, and will do what he can, so it is judged, to place Protestant missionaries on the same footing as Romanists. I wish we could hope that half the opportunities now enjoyed would be improved by our churches. There are open ports in the east, which have for years been unoccupied, and no movement is made to occupy them.

Pekin.

Respecting Pekin, after making some general statements, and saying that the description of the city in Williams's "Middle Kingdom," is very full and exact, he remarks:

Here, in this great city of Pekin, situated in the northern extreme of the great plain of North-Eastern Asia, walled in by mountains on the north, which separate it from Mongolia and Manchuria, is the seat of that heathen power which has so long controlled the destinies of the three hundred and fifty millions of Chinese, and exercised so great influence, not only on the surrounding nations, but also upon the whole world. Here, one may think, is one of the heads of that beast, with seven heads and ten horns, which derives its power from the dragon, and which hates and persecutes the church of Christ. Here is civil government, a good creature of God, in league with the devil. Here is the "Dragon Throne," and the "Yellow-Tiled Palace." Here is the altar to heaven on the east, and the altar to earth on the west; altars to the sun, to the moon, and to the stars. Here are temples to the gods of the winds, of

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mountains and hills, of seas, rivers and streams of water; to the gods of the soil; to ancestors; to deceased sages, warriors and emperors. Here are worshiped gods indigenous to China, and gods imported from India and Tartary. I have a kind of horror in thinking of the place. Lies stare at you on every side; darkness surrounds you on every hand. These are men indeed, made in the image of God, but they have made a covenant with death, and are in league with hell.

How certain it is, to every one who believes the Scriptures, that this throne must be demolished, and its power vanish from off the face of the earth! By the signs of the times, the day is near. Already the insurgents are entering the province of Chihli. Three powerful nations have their ambassadors in the capital, and are watching the issue with eager interest. Either these rulers will fall, at no distant day, into the hands of the insurgents, or into the hands of European powers, or—which is the only alternative—they must repent, and submit to Christ. Light is their great necessity; but they hate the light. A young mandarin stamped his foot angrily at the drivers, as we rode along the street in the "inner city," in a way which indicated plainly his feelings; and not his only, but the feelings of all those in authority.

We spent four days in Pekin. Our place of residence was an inn, in the "outer city," near the wall which divides it from the "inner city." No difficulty was experienced in entering, or in moving about the streets. The people seemed either indifferent, or, at least not hostile.

We returned to Tientsin on the 15th instant, having been absent one week. We distributed tracts and some copies of the New Testament on the way, and in Pekin. I addressed the people in several places, and twice in Pekin a company assembled at the inn, in a vacant room, to hear the Word; once on Sabbath morning, and once on Monday morning. They listened attentively.

Should a missionary now go to Pekin to reside, he would be obliged to go without a passport, and against the wishes of the English and French authorities established there. He should go openly; quietly attend to his own business; and leave when sent away by the Chinese authorities, which would be *very soon*. However, I see no reason to believe that T'ung Chow may not be occupied at once.

Madura Mission.—India.

Letter from Mr. Tracy, May 27, 1861.

Pasumalie Seminary.

Another term in the seminary under Mr. Tracy's care had recently closed when he wrote, and a class of "catechists" and a class of "preparandi," had left; the former to return to their stations, and the latter to enter for the first time upon missionary work. Respecting this class of catechists he writes, that all had been interested in their studies, striving to improve, and a few had encouraged him in every way, while others had often sorely tried his patience by unbecoming conduct. Yet his efforts to do them good seemed to be not without effect. Of their wives, too, he felt obliged to speak in much the same way; the conduct of some being "a constant source of pleasure," and that of others, often very trying. "The preparandi class," he remarks, "were young men of merely ordinary ability, but I think they are earnestly desirous of doing good." In regard to the school at large he says: "I am able to report good attention to study throughout the year, and that the improvement has been satisfactory."

Religious Interest.

Near the close of the term there were remarkable exhibitions of religious feeling; indicating, in connection with some of the workings of human sympathy and human imperfection, the presence and the mighty power of the Holy Spirit. Mr. Tracy writes:

A few of the students, with the teachers, have earnestly desired, and often prayed for an outpouring of the Holy

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Spirit upon the seminary; but as the year wore away, I felt more and more inclined to give up in despair. It seemed that the Lord had, for some cause, rejected our prayers, and that we were to be left as the heath in the desert. I felt greatly disheartened; as if the Lord's hand were shortened that it could not save, or his ear heavy that it could not hear. But, blessed be his holy name, he did not leave us without a witness that he was more willing to bless than we were to ask. The few last days of the term were a season which will not soon be forgotten by any one then in the seminary.

On the Sabbath preceding the close of the term, the Lord's supper was administered, three of the students were admitted to the church, and several infants were baptized. The season was one of deep interest, but not more so than we had enjoyed at other times. In the evening, while we were engaged in family worship, I heard some one come on the verandah, sobbing bitterly. I supposed that one of the seminary boys had been stung by a scorpion, which is not an uncommon occurrence. When we rose from our knees, several of the larger boys came forward, supporting a smaller one who was trembling violently, and crying as if in great agony. I now felt sure that my first supposition was correct; but on asking the lad the cause of his distress, he replied, "My sins; oh, my sins are piercing me through; I cannot, cannot bear it." I took him to my room, prayed with him, and endeavored to direct his thoughts to the Savior, but he could not be comforted. I then sent him back to the seminary and requested Barnes, our oldest teacher, to go to him and see if he could say any thing to quiet his mind, and to lead him where alone he could find true peace. At this time the seminary students, with one or more of the teachers, were holding their usual Sabbath evening meeting. Shortly afterwards, the sound of loud crying and prayer reached us from the seminary, and in a few moments Barnes returned, apparently awe-struck, asking me to come quickly, for he knew not what to do. On reaching the school, I found the first class room filled, almost to suffocation, with the students and catechists. Some were on their knees, with outstretched arms; others prostrate on their faces; some beating on their breasts; and others still, in their agony, striking their heads against the floor; all, with loud cries and tears, confessing their sins and praying for pardon. The scene was awe-inspiring.

Fearing the effects of such intense excitement, I had some removed quietly to their rooms; and this I repeated once or twice, striving, with the aid of the teachers and some others, to direct their minds to the blessed Savior. At last I had them all brought together, and spent an hour in prayer and singing; but it was well towards midnight before I could venture to return to my house, leaving them in the care of the teachers. There were few of us that slept much that night. Towards morning, the wife of one of the catechists, who had been anything but a praying woman, was deeply affected with a sense of her sins; and her cries for mercy were heard, in the stillness of the night, to a great distance.

On Monday an attempt was made at study, but it could not be accomplished, and the day was spent in prayer and in conversation with those in distress. At this time, probably not more than six or eight among all the seminary students were unaffected. Many continued in deep distress, but during the day some found peace in a sense of pardoned sin. In the evening Mr. Capron came to render his assistance, and we commenced a prayer-meeting; but the excitement soon became uncontrollable, and we were obliged to suspend the exercises, and address ourselves to individuals who needed advice and comfort.

Tuesday was spent much like the preceding day. In the morning I cau-

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tioned all, with good effect, against yielding to mere excitement, and urged them to repress, as far as possible, the violent expression of their feelings. The effort to do this was made, but some, unable to restrain themselves, quietly left the room, or were removed, that they might not disturb others. The attempt to go on with the usual exercises of the seminary was also more successful than on the preceding day. Mr. Chester was with us in the evening, and our meeting was one of deep feeling, but of less excitement than before. A considerable number were rejoicing in hope.

On Wednesday, the seminary committee met for the usual examination, at the close of the term; but it was found impracticable to go on with it. The day was spent principally in religious exercises, and the students were dismissed to their homes, with earnest prayer that the divine blessing might accompany them, and make them the means of good wherever they might go.

I have felt some anxiety lest this visit to their homes should dissipate their serious feelings; but the reports of their conduct, which I have heard from various quarters, have been uniformly favorable, and I rejoice in the hope that a truly divine work has been wrought in the hearts of many. It is perhaps worthy of remark, that the pungent distress, rising in some cases to intense agony, did not in any instance appear to proceed from an apprehension of danger from the wrath of God, but from a deep sense of the evil of sin committed against a holy, but gracious and merciful God and Savior.

Mission to Eastern Turkey.

Annual Meeting.

This mission held its annual meeting at Kharpoot, commencing June 5. Eight brethren of the mission, "all the male members now in the field," were present, and also Mr. Dwight, of the mission to Western, and Mr. Schneider of that to Central Turkey. It was resolved, urgently to request three additional missionaries; two for Erzroom and one for Diarbekir. The tabular view shows, as connected with the mission, 7 stations and 36 out-stations; 10 churches, with 271 members, of whom 44 were received during the year 1860; 48 schools, with 869 male and 272 female pupils; 3 native pastors, and 17 other native preachers. The mission letter says:

The religious exercises in connection with the meeting have been specially interesting. The daily sessions have been preceded, uniformly, by devotional exercises of more than half an hour in length, and the seventh day of our meeting was wholly given up to religious services—the forenoon to prayer for our native land, in this hour of her darkness, and the afternoon to the celebration of the Lord's supper—in both of which services, we had previously, by telegraph, invited our brethren of the Western mission, then holding their annual meeting in Constantinople, to join us at the same hour. Many and fervent have been the prayers for our country, since we came together. We have felt that the Savior has been with us, and have found it delightful to sit together in these heavenly places,—a foretaste of the communion of saints in the kingdom of bliss.

The following extracts from this letter will serve, in some measure, to indicate the feelings of the brethren in view of the financial prospects of the Board.

You will rejoice with us at the gratifying proofs of progress contained in the reports of the different stations, some of which are now forwarded, others having been sent at the beginning of the year. The growth has been chiefly by way of development within our former limits, rather than in the enlargement of our borders. There are now several large and important openings where the truth has gained a foothold, where the calls for instruction are very importunate, and where, if we could be assured of the funds, a very small outlay would enable us to support native

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helpers. But in view of the anticipated embarrassments of the Board, we have voted to close our ears to all these Macedonian cries, and not to attempt to enter any of these inviting fields. The same necessity explains a vote to reduce the native agency at Mosul. The necessity of supplying Erzroom with two good missionaries, and of securing an additional missionary for Diarbekir, received the earnest attention of the meeting.

With regard to estimates, we may say that, for our whole field, considering the work growing on our hands and opening before us, they were never made with so much care and upon so low a basis. We have commenced retrenchment, and, as we believe, have carried it as far as can be done without positive disaster to our work. Perceiving that "this voyage is to be with hurt and much damage," we have "taken in sail;" but we pray that the storm may be weathered without compelling us to cut away masts and rigging, and to throw overboard a valuable cargo.

Station Reports.

Kharpoot.

The report of this station is as follows:

Besides this city, we have occupied, during the whole or a part of the year past, fifteen cities and villages as out-stations, having schools in all these, and in thirteen, regular Sabbath worship. In two newly occupied villages, the opposition has been so great as to prevent securing a regular Sabbath audience, and the gospel has been preached by the wayside and in houses, as opportunity could be obtained. In *Kasabah*, in the newly occupied province of Geghi, the opposition has been much less than was expected, and usually from 80 to 100 persons visit the chapel on the Sabbath. Bedros, the helper there, has visited other towns of the province, and found much to encourage him. Much missionary labor has also been performed in other parts of our field, by colporters and by visits of missionaries.

Theological Students and Helpers.

Of our fifteen out-stations, twelve are within twenty miles of this city, and, during the session of the theological school, are supplied, upon the Sabbath, by its pupils. Members of the school have also visited and spent one or more nights in other villages, not out-stations. We at present labor under a disadvantage, since of the twenty-three helpers in our employ during the year, seventeen are members of this school, and have but four months for uninterrupted labor. We hope, however, to be richly repaid when, after completing their remaining three years of study, these young men go out to labor with greatly increased efficiency; several of them as pastors of churches then to be formed.

Church—Schools.

At present there is but one central church, of 44 members, 8 of whom were received during the past year. Eight new members are to be received at our next communion. In our schools there have been four hundred and fifty-seven pupils, 40 of them girls, in a school in this city; but probably not less than 1,000 children have been more or less instructed, through our influence, since in almost every place where we open a school, the ecclesiastics open another, to keep the children away from us; and these schools are generally larger than our own. We are sorry to say, however, that the teachers are usually very ignorant, and that the schools close with ours.

Some hundreds of adults, of both sexes, have also been instructed, chiefly by children who go from house to house. The more advanced adults in this city have been taught in the same way, by members of the theological school, who receive a small sum for these services. About 6,500 such lessons, of twenty

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minutes each, were given in the city during the year, besides a large number at the out-stations, where the "little teachers" receive no compensation.

Seven or eight hundred persons in all, are commonly present at our chapels on the Sabbath. In this city, the usual audience varies from 100 to 175, though, at times, it is considerably larger. We feel very much the need of a chapel of sufficient size, one effect of securing which would be, without doubt, a considerable increase in the congregation. Our present places of worship are at times so uncomfortably crowded, as to deter many from coming.

We are happy to see that the effect of ordaining a pastor over the church has been good. The people have cheerfully and promptly paid him in advance the sum which they at first pledged; 279 piasters per month, or $140 per annum. As above intimated, a portion of the theological students go regularly to neighboring villages to hold Sabbath services, and are thus not only greatly benefited themselves, but able to do much good while engaged in study. The four months of vacation, taken during the winter, which is the most favorable time for missionary labor, are spent by all the students either in teaching or preaching.

Progress.

Such is a very brief view of our work, in which we see abundant and constantly increasing signs of progress. This is true, whether we look at the general diffusion of Christian knowledge among the people at large, and their gradual emancipation from the bondage of ignorance and superstition; or at the increasing numbers brought under our influence; or, again, at the growth of the Protestant community in stability and intelligence. The general increase of desire for knowledge is seen in the sales of books, which, in 1858, amounted to 772 volumes; in 1859, to 1,710; and 1860, to 2,082. Most of the people who buy these books have learned to read under missionary influence, during the past five years.

Improvement among Females.

We are particularly encouraged by signs of promise among the females, who, in every oriental community, are most ignorant, degraded and difficult of access, and most bigotedly attached to their superstitions. This progress is seen not only in the city, where the influence of the missionary ladies is constantly felt, and where from twenty to thirty women regularly attend the weekly prayer meeting, but also in the agricultural villages, where the sex is much more degraded.

In at least eleven of our out-stations, a larger or smaller number of women have begun to learn to read. In Hulakegh, where two years since not a female knew a letter of the alphabet, and not one visited our chapel, thirty-one women and fourteen girls are regular attendants on Sabbath services, all of whom either can read or are learning to do so. In this city there are not less than one hundred female readers, all of whom have learned within the last five years; and the feeling is coming to be quite common, that it is a disgrace for an adult of either sex to be unable to read. Such is the desire of some to learn, that many do so secretly, without the knowledge of their friends. A woman in Hulakegh, having one Primer taken from her, bought another, and at once tore off the covers, that it might not be recognized as a Protestant book. But, poor woman! this too was taken away, and she now asks, "What shall I do."

We have not been left without evidences of the Spirit's presence. The week of prayer in January was a specially interesting and solemn season. The two daily prayer-meetings were fully attended and were deeply interesting, though, during a part of the time, the weather was very stormy. Several hope that they have passed from death

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unto life, and deeper than usual religious feeling was, for some time, generally apparent among the people.

Arabkir.

The brethren of this station report, that "to the steady progress and healthy development of all the departments of the blessed work, there has been interposed no outward let or hinderance;" but the desired "baptism of the Spirit" has not been granted. In Arabkir, two preaching services have been maintained, in the two chapels. The average attendance at the East chapel has been about 140, and at the West, about 30. At the Sabbath school for the united congregations, the average attendance has been 155.

Seven new members have been received to the church since the first of January last, making the present number in regular standing 54. The effect of past discipline, in excluding three members, "has been most salutary, in promoting the peace and purity of the church." "The spirit of piety, and of willingness to give according to their means, to various objects of benevolence, has been increasing."

Progress has been made in the four schools at Arabkir, in "securing a more perfect organization, raising their literary character, and making them more strictly parochial and evangelical." They contain 75 male and 45 female pupils, and there are several persons connected with them, under training with special reference to their becoming teachers and preachers. These schools have exerted a most happy reflex influence on the Armenian schools, increasing both their number and their value.

The demand for Protestant books has been steadily increasing, the cash sales in 1860 amounting to 4,843 piasters.

The church at the out-station *Mashkir*, now numbers 19; the average congregation being still, as heretofore, about 40. The *Keban Maden* church also has 19 members, and here too there has been no increase of late in the congregation. The fourth church formed in this field, at *Shapik*, has 16 members, of whom two were recently received. This church, in a little village of 40 houses, the report says, is "one of much interest, an oasis in the moral desert," "rapidly evangelizing the whole village, and exerting a positive influence for good throughout our entire field." The school in that village numbers 35. A fifth church, for the two villages of *Agn* and *Vank*, organized in 1860, now has 11 members. The whole number, in all the churches under the care of the station, is 119. There is regular and systematic visitation of the out-station churches by the missionaries; and by means of two traveling helpers, each is supplied with preaching once in two weeks, there being no resident helper at either of the villages where there are churches, excepting Shapik. These native brethren go from place to place, generally on foot, and spend the time between the Sabbaths in visiting from house to house, "and preaching the gospel by the way, in the fields, and from village to village."

Efforts are still made, as opportunity is given, to introduce a Protestant religious influence at *Egin*, but it is not occupied as an out-station. A student was sent to *Remakh* in the winter, but he did not meet with much encouragement. *Malatia* is occupied as a permanent out-station, with considerable promise. A school there, during the year, has numbered from 40 to 80 pupils. "The teacher preaches the word on the Sabbath and at other times, to all who call upon him, as well as from house to house," and "the work of enlightenment and amelioration has gone steadily forward." But "the presence of a pious and well-educated native preacher, or, much better, a missionary, is greatly needed at Malatia."

Erzroom.

Mr. Trowbridge, who has now left this station, to engage in other work at Constantinople, reports:

In the city of Erzroom, preaching has been sustained twice each Sabbath during the year. One service has been in Turkish and the other in Armenian. The Sabbath audiences have averaged from thirty to forty, often, however, being much larger. In the fall of 1860, a Sabbath school was formed, the principal feature of which is a large class for the adult males. It is believed that this school has been the means of much good. The day-school, though not large, is prosperous. The teacher is a young man of special promise. In October, a class of young men was formed, consisting of seven who are over seventeen years of age, and three who are from twelve to sixteen. This class was regularly instructed, from the time of its formation until the 7th of March, 1861. The young men became deeply inter-

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ested in their studies and have made good progress. Six of the seven older ones have studied with the express purpose of preparing themselves to labor as native helpers in this part of Turkey.

A church of five members was formed in January; and in March, four others were received, making the number of members nine.

Out-Stations.

Baron Simon removed from *Khanoos* to *Moosh* in the spring of 1860, leaving the former place without a preacher until the 1st of September, when Baron Hampartsoon was sent there. The brethren have experienced much persecution, of which some account was published in the Missionary Herald for January last. The missionary is constrained to feel that there is great want of real interest in the *truth* among the professed Protestants of that place.

Of *Trebizond* it is said: "Our work there has made good progress during the year. The bookstore has been closed, and the bookseller dismissed from the service of the mission. The day-school is one of the best in Turkey. The Turkish Government has presented a lot of ground to the Protestants, on which to build a chapel and school-room. Pastor Hagop is highly esteemed."

Importance of the Station.

Some extracts from what the missionary says, in his report, respecting the importance of the permanent occupancy of Erzroom as a missionary station, should perhaps find a place here. He writes:

"With the exception of Judea, the central point of interest in the world's history, no region is more important, in the records of mankind, than that which lies between the Caspian and Black Seas, south of the Caucasian Mountains, and extending to the country around Mount Ararat."

Such is the remark of a celebrated traveler of modern times, whose extensive research and personal acquaintance with the region mentioned, enables him to speak with authority. This remark may not be perfectly true, but there is a great deal of truth in it. The history of our race, after the flood, undoubtedly began in this region; nor can we suppose that this was chosen as the radiating point for all nations, without special reasons.

This, too, has been the point at which Russia has pushed forward into Southern Asia. Should another war occur between Russia and Turkey, there can scarcely be a doubt that the entire Pashalic of Erzroom will pass into the hands of Russia. We should remember, also, that the great body of the Armenian nation is found in the district described. Whether we look at the past or to the future, we cannot but feel a deep interest in this part of the Turkish empire and the neighboring provinces in Russia. The past of all these regions is full of historic interest; in the future this may be the battle-field on which shall be decided the question of religious liberty in Russia. The question of the establishment of Protestantism at Erzroom is, therefore, a *vital* one. It is so regarded by the Armenians, and they make corresponding efforts to prevent such a result.

Reverting to the same subject again at the close of his report, he says:

In conclusion, I only wish to repeat my sense of the importance of the occupation of Erzroom as a missionary station. The opposition of the Armenians is strong and often violent; but this opposition is rapidly giving way, while the people are studying the word of God as never before, and are beginning to treat the Protestants with respect. The firm establishment of Protestantism there will be an event greatly to be rejoiced over by the friends of missions, and will greatly forward the reformation of the Armenian nation.

DIARBEKIR.

Letter from Mr. Dwight, of Constantinople, May 22, 1861.

The letters from Mr. Dwight, (several of which have already appeared in the Missionary Herald and the Journal of Missions,) in regard to different portions of the field in Western Asia, which he is now visiting, are

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rendered more interesting by the fact that, thirty-one years ago, accompanied by Rev. Eli Smith, he traversed portions of that region on an exploring tour, preparatory to that missionary work which has since been performed, and so much of the fruit of which he is now permitted to see. To him, what he now sees is of course more full of significant interest and promise because of the contrast which it presents to what he then saw; and the reader, by bearing these facts in mind, will be enabled to enter more readily and fully into his feelings and his joy. The two letters now given, from two promising stations in the mission to Eastern Turkey, will be read with much pleasure, and will call forth grateful praise to Him who has done so much for and by his missionary servants.

Change since 1839.

How different is the condition of things at Diarbekir now, from what it was in the year 1839, when Dr. Grant and Mr. Homes were here! Then, every thing was governed by the wildest fanaticism, and Protestantism was wholly unknown. Our brethren were in imminent danger for their lives, and very timely indeed was their escape from the city. Now, when approaching the place from Oorfa, with Mr. Schneider and Dr. Nutting, while we were yet eighteen or twenty miles distant, we were met and welcomed by a deputation on horseback, of eight or ten Protestant brethren; a few miles further on, another detachment, with our dear brother Walker and Baron Tomas, the preacher, at their head, met us; and as we approached nearer to Diarbekir, a considerable number more, on foot, joined our cavalcade, and thus we made a sort of triumphal entry into the city! And during the whole of my stay here, up to the present moment, when I am about leaving, I have seen nothing and heard nothing that made me feel any more insecure than in Constantinople, and everything shows that Protestantism has taken a deep hold of many minds.

Feeling of Mohammedans.

As to the state of feeling on the part of the Mussulman population towards the Christians, I, a stranger and a traveler, cannot of course speak with much confidence. The Mussulmans of Diarbekir have often been likened to those of Damascus, and it is supposed that, to this day, there is a slumbering spirit of fanaticism, which only awaits an occasion to arouse itself to fierce and bloody action against the Christians. But it is evident, even to a superficial observer, that by some means or other, a strong check has been put upon this spirit; and it must be hoped that its very dormancy, for a course of years, will take away its life, and its capability of being resuscitated. In Diarbekir, as in Damascus, only a few years ago, I am told no Christian was allowed to enter the city on horseback. Now, there is no distinction made in this respect between the Mussulmans and the Christians; and as for ourselves, we were not only permitted to go in and out every day on horseback, but the Turkish sentinels at the gates pretty uniformly presented arms to us as we passed!

Diminution of the Turkish Race.

I shall have some interesting and deeply instructive statistics to present in my report, if I live to complete this tour, respecting the gradual diminution of the Turkish race, in the country generally—the *drying up* of the Euphrates—but here I will speak only of Diarbekir in this respect. Several entire quarters of the city, that were formerly Turkish, have now passed into Christian hands, and the process is continually going on. Christians—that is Armenians, Jacobites and Protestants—are continually buying Turkish houses, but never does it happen that a Turk buys a Christian house. Around the outskirts of the city there are extensive Turkish quarters, all in ruins. The houses decay and tumble down, and nobody ever thinks of repairing them. It has also been remarked, that formerly the streets were almost exclusively occupied by Turkish boys, engaged in their rude and boisterous plays, while now, almost all the boys

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found in the streets are either Armenians or Syrians. All the life and enterprise of the place are among the Christians, and the Mussulmans seem to be waiting, in sluggish indifference and mental and bodily torpor, for their end to come. The causes of this are very evident, but I will not enter upon them in this letter.

A Hearty Welcome.

Nearly the whole of the day after my arrival was spent in receiving calls from the native brethren and sisters, all of whom gave me a most hearty welcome. I need not speak of the warm greeting I received in brother Walker's family, nor of my own keen enjoyment of the social and Christian intercourse I here find; so strikingly in contrast with the rough inhospitalities of the road over which I have just passed.

Soon after my arrival, I paid my respects to Mr. Taylor, the present British Consul, who gave me a very cordial reception. He is a son of Mr. Taylor who was British Resident at Bagdad thirty years ago, when Mr. Smith and I were in Persia. He has not been long in Diarbekir, but appears well fitted for his place, and on very friendly terms with the missionaries and the Protestants.

Public Meeting.

Two days after we arrived, we were invited to attend a meeting in the church, designed to afford the native brethren an opportunity of welcoming us publicly, in the name of the Lord, to Diarbekir. You know that Mr. Schneider was one of the first of our missionaries who visited Diarbekir, to labor for the establishment of the truth; and he may be called the founder of the church at this place. More than one hundred individuals were present. The meeting was opened by Baron Tomas, the preacher, who, in the name of himself and his people, expressed their great obligation to us for our labors in behalf of the Armenian race. He addressed me in Armenian, and Mr. Schneider in Turkish, and the warm and tender feelings of interest and gratitude to which he gave utterance deeply moved my heart. After he sat down, one of the oldest church members arose, and on behalf of the church spoke very much to the same effect. A most fervent prayer was then offered for us by another church member, and we gave our responses. After this, another prayer was offered by a church member, and another address delivered, when I closed the meeting with prayer and the apostolic benediction. Nearly or quite all present came up to the desk and shook hands with us, after the meeting.

The Sabbath—Contrasts.

Last Sabbath we held three public services, two of them for preaching, and the third for narrating to the people what we had seen and heard of the work of God in this land. The average Sabbath congregation here is now 200, but on this occasion there were 320 at the first meeting and 400 at each of the others. It was a deeply interesting day to us all, and I trust that God was present, by his Spirit. What a privilege to *see* the work of God in these places, and to take any, even the most humble part in it; but especially, to preach to a people such as these, who are hungering for the bread of life, and to preach in their own native tongue! When I first entered upon my missionary work, I had no expectation of being permitted to live to see such congregations gathered throughout the interior of Turkey. I bless God that he has given me the privilege of making this tour in my old age, and thus of witnessing, with my own eyes, the wonders he has wrought. I can almost say with Simeon, "Now lettest thou thy servant depart in peace."

The Work in Diarbekir—Graduates from Mission Seminaries.

The work in Diarbekir is truly encouraging. The truth has evidently taken deep hold of the people, and its influ-

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ence is felt far beyond the bounds of the Protestant community. The church needs a pastor, and the people are united in the desire of having Baron Tomas settle among them. A deputation called upon me to request that I would intercede for them with him, which I cheerfully undertook to do. He does not seem to be quite ready, as yet, to assume this responsibility, but we trust he may be persuaded. He is a man of good abilities, a graduate of the Bebek seminary, and is well adapted to the work in Diarbekir. I was pleased to find that there are at least *seven* of the graduates from Bebek usefully employed within the bounds of the Eastern Mission,—all but one as preachers of the gospel, the one who forms the exception being a very successful teacher.

There are also five or six females who have been educated at our female boarding school in Hasskeuy, most of them, I believe, in stations of usefulness. One is the wife of the pastor in Kharpoot; another, the wife of the preacher in Diarbekir; and a third, the wife of the pastor in Moosh. There are one or two in Trebizond, of whom I do not know in particular. In Diarbekir I find another, Eva by name, who has a very interesting girls' school of about forty scholars, ten of whom are Protestants, and the rest Armenians and Catholics. She is very successful as a teacher, and is also active among the females of the town as a Christian, attending meetings with them, reading and explaining to them the Scriptures, praying with them, &c. &c.

I have visited Cutturbul, the nearest out-station, crossing the Tigris on a raft of inflated skins. Saw several of the brethren there, and visited the chapel—a very poor and mean building. The head-man—who is a warm-hearted Christian and a very interesting character—is ready to give the brethren a lot for a place of worship, provided the money can be raised for erecting the building. The work there is in a very forward state, but the people are poor.

ARABKIR.

Letter from Mr. Dwight, of Constantinople, June 3, 1861.

From Kharpoot to Arabkir.

I reached this place, in company with Mr. Schneider and Mr. Mardiros, pastor of the church in Kharpoot, May 29. We passed through Keban Maden, one of the out-stations of Arabkir, where we spent the night in the house of a Protestant. They provided for us very hospitably, and when we offered them the usual present in the morning, they utterly declined receiving anything, saying, "We, and all we have, belong to Christ." At Maden, we crossed the Euphrates, here a deep and rapid stream, winding its narrow way between perpendicular or very precipitous rocks, rising to the height of mountains, on either side. The scenery is grand, and at the same time highly picturesque. Here a silver mine has been worked for many years, but is now deserted, and the place is fast going to decay. At a fountain, situated about two-thirds of the way to Arabkir, where we stopped to lunch, we met some very rough looking Armenian muleteers, to whom we preached the gospel. Some of them listened very attentively, and one, in particular, seemed much interested, and said: "If you have with you a copy of the New Testament, I should like to have you read to me from it." Unfortunately, I had left all my baggage at Kharpoot, and my Armenian New Testament with it; but I endeavored to communicate to his mind some passages of Scripture, quoted from memory, which I knew contained truth enough for his salvation, if blessed by the Holy Spirit.

Arabkir—Its Beauties.

The first appearance of Arabkir is beautiful beyond description. I have seen no town like it in Turkey. It is spread over a large surface, the face of the country being broken by hills and valleys, and covered with trees and

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shrubbery. Each house has its own separate garden, and in some instances, I might almost say, its farm; with pure water running through all the streets. In short, it is a large town in the country, with its gardens and orchards, its lawns and its groves. The whole appearance of the people, as well as the situation of the place, indicates that the climate is highly salubrious. We met with a warm reception from our good brethren Richardson and Pollard and their wives, as well as from Dr. West, whom we providentially found here.

The Mission Schools—A Female Teacher.

Great attention has been paid to common schools and the Sabbath school, in this place. The boys' day school numbers about forty or fifty pupils, and it seems to be in a most prosperous condition. The teacher is a very interesting person, educated in Tocat. He gives instruction in Grammar, Geography, Arithmetic and Astronomy, besides Reading and Writing.

The teacher of the girls' school is a native of the out-station Shapik, a person of rare qualities and very successful in her work. She was the first to be enlightened in a family of twenty-five, counting parents, children and grand-children; and bitterly was she persecuted for the truth's sake. Her simple and humble piety, her earnest zeal, and above all, her fervent prayers, at length, however, won over all their hearts, and all but one are now members of the Protestant community. She is slightly deformed in person, but has a most interesting face, beaming with intelligence and piety; and her school is kept in the most perfect order.

Ordination at Shapik.

It has been my privilege to attend here the ordination of a pastor over the church of Shapik. This out-station is very near, and the services were held in Arabkir, for want of chapel room in Shapik. The pastor was formerly priest of the church in that village, but has been for many years a Protestant, and a faithful worker for Christ. The other former priest in the place has fled, so that the Armenians have no one now to perform their ceremonies for them. It is to be hoped that the whole village will, before long, become connected with the Protestant congregation.

The newly ordained pastor appeared very well on his examination, and I have great confidence that he will make a useful man. Six years ago there was only *one* Protestant in Shapik; now there are *seventy*, and the work is going on. There were more than 400 present at the ordination services, great attention was given throughout, and a good impression was made.

Sabbath Services.

Yesterday (Sabbath) Mr. Schneider preached in Turkish in the morning, to about two hundred and fifty people, and at noon we attended the Sabbath school together. There were about two hundred and seventy-eight present in all, and it was very pleasant to hear the little boys and girls sing, so correctly, translations of "The Shining Shore;" "There is a Happy Land;" "The Good Shepherd;" "Little Drops of Water," &c. &c. Mr. Schneider, Mr. Walker and myself made addresses to the school. At the afternoon service about three hundred persons were present. Mr. S. and I, occupied the time in giving an account of the work of God in Turkey. The people listened with the deepest attention, and I hope in this way to "confirm the churches," and to stir up the zeal of these dear brethren, that they may be more bold in their assaults upon the kingdom of Satan, and in their efforts for the spread of the Gospel of Christ.

When returning to Mr. Richardson's, from the church, I overtook a boy, of course unknown to me, having a copy of the New Testament under his arm. I took it in my hands and said to him, Do you love this book? Yes, said he, *very*

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uch indeed. I then said, Suppose there as no copy of this book in all Arabkir esides this one which you have got, what would you sell it to me for? He looked at me with some surprise, and answered, very emphatically, *I would not sell it at all.*

An Anxious Inquirer.

I observed a young man, seventeen or eighteen years of age, following me through the streets, and as I drew near Mr. R.'s house he came up to me, with the sweat rolling down his pale face and an expression of the deepest anxiety on his countenance, and begged that I would pray for his salvation. I found that he had just come from the preaching, and that he was deeply moved and agitated in view of his sins. In answer to my questions, he acknowledged that he had no hope that he was a true Christian, and that he had no peace of mind. He expressed the most earnest desire and longing for the Holy Spirit to renew his heart; and again and again begged me to pray for him, and to interest others also in doing so. I gave him such advice as seemed suited to his case, and left him, feeling that I had met a man under deep conviction for sin. I have since found that he has been, for some time past, a serious attendant upon the preaching of the word.

The work in Arabkir is prosperous. They have a very nice, large and airy place of worship in the centre of the town, and another small one in the outskirts.

Several of the native brethren and sisters called this morning to bid us farewell. They seemed full of affection and sympathy, wishing every blessing upon our heads; that God would protect us on our way, bless our preaching, &c. &c. Many boys and girls also came, and very affectionately shook hands with us on parting. I exhorted them to love the Savior, and be prepared to enter his service on the earth, and, hereafter, into his glory.

Mission to Central Turkey.

MARASH.

LETTER FROM DR. GOODALE, JULY 9, 1861.

Visit to Albistan.

DR. GOODALE had just returned from a visit to Albistan, and mentions deeply interesting facts respecting that place, as well as others. In regard to the journey, the climate, &c., he writes:

You have doubtless received a full description of the mountain path which we traverse in the summer, in going to Albistan. We found the climate delightful up among the mountains, passed over some snow banks, and gathered early spring flowers just coming out from under the ice and snow. The change from the heat of Marash was marked, and we received much physical benefit. Albistan lies on the most beautiful and fertile plain I have yet seen in Turkey. The soil resembles that of the Genesee valley, in Western New York, is equally well adapted to wheat growing, and is well cultivated. I saw thousands of acres of most beautiful wheat, all ready for the harvest.

Fruit from One Testament.

About five and a half years ago a Protestant from Aintab was on his way to Sivas, and remained over the Sabbath at Albistan. A young man asked him for a little book which he had, not knowing what it was, but wishing for it as a curiosity. That book was an Armenian Testament. Soon, another young man became the possessor of it, and began to read. He communicated his interest in the book to one of his friends, and they, fearing to read it openly, were in the habit of going to a cave in the mountain near by, every Sabbath, to peruse it. They became convinced of its truth, and wrote to a friend of theirs in Marash, whom they knew to be a Protestant, and obtained a preacher. Thus the work of the Lord commenced at Albis-

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tan, and now the Protestant community numbers about one hundred and fifty souls, and the work is in a most interesting state. Almost every week some come forward and declare themselves Protestants.

Change in a Village—Mussulman and Other Inquirers.

About six months since the work commenced in a village of thirty houses, about a mile from Albistan, and now there are about sixty Protestants there. They have a fine school, and a good prospect that the entire village will be Protestant before another six months passes away. One of the two Armenian priests who has charge of the village is a Protestant in sentiment, and not far from the kingdom of heaven. He besought me to send them a teacher, who could also preach to them.

The Protestant influence is rapidly gaining ground, not only among the Armenians, but also among the Mussulmans. While there I found hardly a moment's rest, my room being filled nearly all the time by inquirers after the truth—mostly Mussulmans. They are not spiritually enlightened, but seem to be dissatisfied with their own religion, and are longing for something better. One is an avowed Protestant, and many more do not hesitate to acknowledge that we are in the right and they in the wrong. I heard not one word of opposition from any of them, but many expressed a strong desire that a missionary might remain among them, offering to build a house for me. This movement is not so much among the lower classes as among the very highest and most wealthy.

Must there be Retrenchment?

How can we retrench? The Lord of Hosts is saying to us, "Go forward." Every feature of the work demands that we go forward. We have good reason to hope, that in a little while, the work will be self-supporting in that region, but one step backward now would greatly impede its progress. This is the time for the greatest effort. Public feeling is awake, and the people are halting, not knowing whether to go on in their old ways, or come out on the Lord's side. One strong effort on our part now, by the help of God, will decide the case. Must we hold back?

Yarpuz.

We also visited Yarpuz, and found that a new life was beginning to appear among that poor, oppressed people. Still they suffer much persecution. Not long since an Armenian school-teacher became a Protestant, and persecution immediately commenced. One evening the little company of Protestants were gathered together for prayer, when two guns were discharged down the chimney. Thus, night and day, they have been followed. But I think I see signs of brighter days. The work of the Lord goes forward notwithstanding all this. What would Christians in America do if they were thus called to attest their faith? I have a strong desire to write you a long letter, speaking of many things of historic interest which centre there; but I must forbear.

The work in Marash, and the surrounding country, is going forward with uninterrupted rapidity; never has it been so prosperous as at this moment.

We sorrow for our native land; but the Lord reigneth, and we say, Let the blows fall; and hope they will leave none of the "groves" standing. The Lord will take care of his own work; we try to keep our minds at rest.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, JUNE 21, 1861.

The People Wasting Away.

THE course of things referred to by Mr. Bushnell in this letter, is one which has long been in progress at the Gaboon. Successive

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tribes, or waves of population from the interior, approach the coast; but instead of increasing and becoming established there, gradually waste away and disappear, succeeded by new comers. So, probably, it will still be, until, under the influence of accepted Christianity, the causes which produce this decay shall be, in part at least, removed. The facts, in this respect, as they now exist, are among the discouragements which the missionaries meet, calling for more sympathy and prayer in their behalf, and for the people among whom they labor.

The state of things here remains much the same as when I last wrote, and the health of the different members of the mission has not materially changed. There are some indications of an increased interest in spiritual things among the people. Last Sabbath our congregations were unusually large and attentive, and the attendance at the Bible-class was encouraging. Recently I have visited most of the Mpongwe towns on the river, for the purpose of preaching to those who do not regularly enjoy the means of grace; and also to become better acquainted with the number, present condition and prospects of the scattered remnant of this once populous tribe. The number of towns remains nearly the same as it was fifteen years ago, but the population has decreased very much; that of the real Mpongwes, perhaps from one-third to one-half, and in some towns in a larger proportion. But by the purchase of slaves, and the adoption of many young men who come from Cape Lopez, Cama, and other places, seeking employment, the towns maintain a feeble existence.

Nearly all the aged men have passed away within a few years, and a new generation, many of whom were pupils in the schools in the early periods of the mission, are coming upon the active stage of life. Most of these have some education; some can read and write pretty well, and keep their trade accounts; and all are much more enlightened than their fathers were, who had arrived at adult age before the mission was established. It is a source of grief to us that so few of this number have abandoned polygamy and other heathen abominations, giving evidence of having renewed hearts as well as enlightened minds. A few, we trust, are new creatures in Christ Jesus; others are inquiring, with apparent sincerity, for the way of life; others still respect religion and attend upon the means of grace, but are halting between two opinions; yet the large majority cling to their superstitions and vices, as indifferent about their souls as the brutes that perish.

The rapid decrease of the Mpongwes is in consequence of their vices, original and imported. It may be said of them, "O Israel, thou hast destroyed thyself." Their fetich systems, polygamy, slavery, and intemperance, are destroying scourges, yet they retain them with determined obstinacy, complaining of God, whom they accuse of destroying them, and at the same time refusing his proffered help and salvation. But notwithstanding the decrease of the population on our river, those who remain are more hopeful than was the generation which is fast passing away. If they are not swallowed up in the vortex of intemperance, which is yawning for them on every side, we may hope that many will yet become Christians, and that their children, now entering our schools, may be trained up under still more favorable influences. The Shĕkani and Bakelĕ tribes, which once occupied the banks of the upper Gaboon and its tributaries, are disappearing quite as rapidly as their more civilized neighbors near the sea; and the more numerous and powerful Pangwes are taking their places. The remnants of these three tribes, with the cannibal Pangwes, and the tribes to the south-east of the Gaboon, who speak Mpongwe, furnish an important field for missionary labors; and in the providence of God, still wider and more hopeful fields may ere long open up in the interior.

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Recent Intelligence.

WESTERN TURKEY.—Writing from Eski Zagra, July 15, Mr. Byington refers to statements made in the report of that station respecting the Bulgarians and says:

It is well that the true state of the case should be known by our brethren, both here and at home; and therefore, in presenting our report this year, we felt constrained to make some statements with reference to the Bulgarians not so favorable as we could desire. The opinions thus expressed have not been hastily formed. A residence of only a few months sufficed to convince me that a very different state of mind existed among the Bulgarians from what, by many, had been supposed; and now, after a residence of three years, during the last two of which I have enjoyed favorable opportunities for becoming acquainted with the character of the people, I am convinced that our work among them will be difficult to prosecute and slow to develope. Let us therefore gird ourselves for this work, and in patience possess our souls. For, though the work be difficult, we are deeply impressed with the importance of its being prosecuted vigorously. When we consider the number of the Bulgarians, the intellectual activity now developing among them, and the relations which they sustain to the Turks and to the different Sclavic nationalities, the importance of Christian efforts for their good cannot easily be overestimated. We must strive, and strive *now*, and strive *with all our might*, to gain, what we have not yet gained, a foothold among them. We must make use of those means which seem most likely to be attended with success; and if one plan does not work, we must try another.

We were obliged to discontinue our preaching service last fall, because no one attended it. I then tried a Bible class, which I still keep up, but the attendance is small and irregular. When we visit among the people, very little disposition is manifested by them to converse on religious topics; and when we go to the surrounding towns, the same spirit of indifference is met with, which seems an insurmountable barrier to the progress of the truth. At times we are ready to cry out in despair, What can we do?

Mr. Morse wrote from Adrianople, July 31:

The efforts of the Papists to win over the Bulgarians to a union with Rome, recently received a severe check in Constantinople. All the Bulgarian priests who had been induced to join the movement, including their recently appointed head, who had been taken with much parade to Rome, to be consecrated by the Pope, went back in a body to their former church, and published letters exposing the deceptive practices of the Jesuits. Having failed in a measure at Constantinople, they are concentrating their efforts upon Adrianople, where, by reason of the weaker national feeling and a strong hatred of the Greeks, they are making considerable progress. To-day they consecrated their new church. About 300 were present. The elements that exist here are most favorable to Rome and least favorable to Protestantism. Yet we are able to sow a little seed, and hope it may prove effectual to the enlightenment of some.

Mr. Parsons, of Nicomedia, mentions (July 27) a tour on which he was accompanied by Mrs. Parsons. Of their visit at Koordbeleng he writes:

At Koordbeleng, which is ten hours south of Adabazar, we spent nearly a week very uncomfortably, but with much encouragement as it regards the work. The only place which we have been able to rent for the residence of the native helpers, and for meetings, is in a quarter hitherto left in unhonored and undisturbed obscurity. The house itself is narrow and dark, the locality of a loathsome though not contagious disease. But since it has been in our possession the head men of the town have built a coffee shop in a position completely to guard its entrance, and have made it, particularly on the Sabbath, the centre of business, the place for auctions and public sales, with the sole purpose of preventing the people from attending the formal and stated preaching of the word. Yet on the Sabbath which we spent there, I had the happiness of seeing nearly as many in the place of preaching and prayer, at different times during the day, as united in driving me away from the place five years ago. Mrs. P. found much to interest her in visiting from house to house. The knowledge of the Scriptures and the ability to read them, which she found among the females, equally surprised and delighted her.

SYRIA.—Mr. Thomson wrote from Beirut, July 22. After speaking, not encouragingly, of the political state and prospects of the country, he says:

Throughout our field there is now an open door for all kinds of missionary operations. We have as yet full liberty, and can go where we please. Many are willing to hear the gospel, to receive our books, and to send their children to our schools. But the utter uncertainty which hangs over the country, the perpetual discussion of the gloomy prospects, the thirst for revenge, which glows like Nebuchadnezzar's furnace and can only be extinguished in blood—these and such like causes and influences, greatly harden the heart and impede the progress of the gospel in this region. In some way, not yet very easily understood, all these things will be made to co-operate with others in the great and blessed work of redemption. Syria must be converted to God, but the day of her redemption may be distant; and again it may be far nearer than we imagine. Duty is ours, events we must leave with God.

MADURA.—Messrs. Webb and Scudder, with their wives, who sailed from Boston on the 11th of March, arrived at Madras, all in good health, June 26.

A committee of the Madura mission has reported decidedly in favor of a plan for more systematic and continuous itinerating work by the missionaries, accompanied, as they go through destitute regions, by some of the native Christians.

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MAHRATTAS.—Mr. Ballantine, of Ahmednuggur, reports another instance of the great liberality of Mr. Tytler, their "excellent collector;" who offers funds for building cheap houses of worship in several villages where the missionaries feel that they are needed. Other friends in India have also manifested a readiness to assist the mission, even more than heretofore, if circumstances should require it. Five persons were admitted, by profession, to the first church in Ahmednuggur, and two to the second church, June 23. Of these, four belonged to the village of Shendee, six miles from the city, where "there is now quite a company of Christians, and a church is much needed." There are other inquirers, asking for admission to the church, of different castes and classes; and considerable interest among persons residing near the second chapel, where "several persons of high caste regularly attend religious services."

Mr. Bissell reports the reception of one female to the church at Kolgav, and of three persons to the church at Seroor.

ZULUS.—The house of one of the missionaries has been destroyed by fire. Mr. Wilder wrote from Pietermaritzburg, May 27:

This morning news has come of the destruction by fire, of Mr. Stone's house at Ifafa. He heard the news on his way home from our meeting. Mrs. Stone, who was confined about three weeks ago, was scarcely able to walk. All books, clothing and furniture, with trifling exceptions, are destroyed. We deeply sympathize with our brother in his calamity. Mr. Fen, of this place, in fifteen minutes after the news came, was out with a subscription paper to aid Mr. S., and when I met him, half an hour ago, had raised already £50. He hopes to raise it to £75. In D'urban, also, Mr. Jeffries writes me, they are doing something.

DAKOTAS.—Rev. J. P. Williamson wrote, August 2:

Since I last wrote you, all the Government officials among these Indians have been changed — the Agent, Superintendent of Schools, Superintendent of Farming, Blacksmith, etc. These employees of Government have a vast influence for good or for evil. We cannot tell yet what the change will effect, but we hope for considerable improvement. The new Agent, Hon. Thomas Galbreath, appears honest and upright, and friendly to the mission. He made the annual payment immediately after his arrival here, which he conducted with energy and accuracy.

As the financial condition of the Board would not allow of your making any appropriation towards putting up mission buildings here at present, I determined, on consultation with the rest of the mission, to put up a meeting-house independent of aid from the Board. The few Indian members here said they would do what they could, those at Yellow Medicine said they would help, and most of the whites about promised to do something. By passing a subscription paper around, I found I could probably raise nearly $400. I concluded to build a frame 20 by 30 feet. Most of the materials have been collected, but we have not commenced work on it yet. We hope to have it finished before cold weather, but will finish it no farther than we have the means to pay. It is a small building, yet it will be large enough to accommodate all who will attend at present, and we stand in great need of it.

I cannot now report much advance in spiritual things. This, however, is not all owing to the want of a house of worship. Much is owing to the general excitement of the country, and the local changes going on here, which draw the mind away from religion; much to the strong native opposition in the heathen heart to the God of truth; and very much to the weakness and unfaithfulness of your missionary, which I feel more and more every day.

NEW PUBLICATION.

Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions.

A VOLUME of 460 octavo pages, with the above title, was issued in September. It has been prepared mainly by the Senior Secretary, and is the property of the Board, but the printing and sale of the work will be through Mr. N. BROUGHTON, Jr., Depositary of the American Tract Society, Boston, No. 28 Cornhill, where it may be obtained. The volume contains an account of the Jubilee Meetings; Dr. Hopkins's Historical Discourse; Reminiscences by Rev. John Keep—a member of the General Association of Massachusetts when the Board was organized; Rev. Samuel Nott—one of the first missionaries; Dr. Porter—at whose house, in Farmington, Connecticut, the first meeting of the Board was held; and Dr. Worcester—son of the first Secretary; notices of deceased Secretaries, and also (by Dr. Sprague of Albany) of the founders of the institution; chapters on the origin of the Board, difficulties in obtaining its charter, its constitution, membership, ecclesiastical relations, meetings, Prudential Committee, correspondence, finances, agencies, and relations to Governments; chapters under the general head of the Missions, on their constitution and origin, their development, the progress of the work, the missionaries, churches, schools, preaching and the press, and deputations; on the literature of the Board and its missions; and on the field and the work at the close of the half century. There is also an Appendix containing, among other useful matters for reference, a list of the missionaries and assistant missionaries sent out by the Board from the beginning,

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and a general view of the publications in connection with the enterprise, at home and abroad; and an index which will greatly enhance the value of the book, as one of reference.

It will thus be seen that the work embraces an extensive range of topics, and brings together a large amount of information connected with the missionary cause, but specially with the history of the Board and its operations. It embodies results of much observation and experience in connection with these operations; has been prepared with much labor; and it is hoped that it will be acceptable to many in the churches, and will serve to increase not only missionary intelligence, but interest and zeal in the prosecution of those Christian enterprises by which the world is to be brought to know and receive a Savior. The price has been fixed at one dollar, that a larger circulation, and thus more extended usefulness, may be secured.

DONATIONS.

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MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Alfred, C. P. Goodenow, 10 00
- Brunswick, Dr. Adams's ch. 60 00
- Gorham, Cong. ch. 123 80
- New Gloucester, S. H. and A. C. Chandler, 50; A. C. M. Foxcroft, extra, 10; 60 00
- North Yarmouth, "A lover of the Bible," 4 00
- Portland, State st. ch. m. c. 66,54; High st. ch. and so. (of wh. from Mrs. Phebe Cummings, to cons. Rev. ELIJAH JONES of Minot, Mrs. MYRA N. SHEPLEY of Winslow, HENRY T. CUMMINGS of Portland, RALPH W. CUMMINGS of Bay City, Mich., THERON JOHNSON of North Andover, Mass., PHILIP EASTMAN and Mrs. MARY A. EASTMAN of Saco, and Mrs. LUCIANNA CHICKERING of Springfield, Vt., H. M. 1,000;) 1,475,77; 2d. ch. foreign miss. circle, 20; 1,562 31
- Standish, Cong. ch. and so. 18 00—1,838 11

Franklin co. Aux. So. Rev. I. Rogers, Tr.
- Farmington, Cong. ch. m. c. 6 00
- Wilton, do. 6 00—12 00

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- Augusta, South ch. and so. 17 00
- Gardiner, Cong. ch. m. c. 3 25
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Lincoln co. Aux. So.
- Alna, Friends, 10 00
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- New Castle, 2d cong. ch. 16 00
- Rockland, Cong. ch. to cons. Rev. WM. A. SMITH an H. M. 50 00—77 00

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
- Biddeford, Pavilion ch. and so. 39,53; 2d cong. ch. 71,55; 111 08
- Buxton Centre, Rev. G. W. Cressy, 15 00
- Saco, 1st par. 51,16; m. c. 55,32; 106 48
- South Berwick, Cong. ch. and so. (of wh. fr. John Plumer to cons. JOHN HENRY PLUMER an H. M. 100;) 122 52
- York, Cong. ch. 23 00—378 08

2,335 44

- Bucksport, 1st cong. ch. special coll. 40,84; m. c. 9,16; 50 00
- Calais, 1st ortho. cong. ch. and so. 6 00
- Castine, A friend, 5 00
- Deer Isle, 1st cong. ch. 15 00
- Gilead, E. Bent, 5 00
- "Machias," 3 00
- Monson, Cong. ch. 20 00
- Pembroke, do. 7 00
- St. Stephens, N. B., Cong. ch. and so. 20 00
- Waterford, Cong. ch. and so. 81 29—212 29

2,547 73

NEW HAMPSHIRE.

Cheshire co. Aux. So. Rev. J. C. Houghton, Tr.
- Hinsdale, Cong. ch. and so. 60 00
- Keene, A thank-offering, 4; Z. S. Barton, 10; G. P. Drown, 5; Mrs. M. Winchester, 1; a friend, 50c.; 20 50
- Sullivan, Cong. ch. 40 00
- Walpole, do. m. c. 5,12; Rev. J. H. Stow, 5; Mrs. Stow, 5; 15 12—135 62

Grafton co. Aux. So. W. W. Russell, Tr.
- Campton, M. L. Pulsifer, 10; John Pulsifer, 10; 20 00
- Canaan, Rev. Mr. Gerould, 12 00
- Littleton, Cong. ch. and so. m. c. 6 00
- Orford, A friend, 5 00
- Piermont, Cong. ch. and so. 21 00
- Plymouth, 1st cong. ch. m. c. 37 00—101 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
- Manchester, 20 00
- Nashua, Pearl st. ch. 40 95—60 95

Merrimac co. Aux. So. G. Hutchins, Tr.
- Boscawen, Cong. ch. 49 65
- East Concord, Mrs. L. Kendall, 10 00
- Pembroke, Cong. ch. and so. 27 00
- Salisbury, do. 47 00
- Warren, do. 30 00—163 65

Rockingham co. Conf. of chs. F. Grant, Tr.
- Brentwood, Cong. ch. 40 00
- Deerfield, do. 15 00
- Derry, Belknap ch. 5 00
- Epping, Cong. ch. 1 11
- Stratham, do. m. c. 1 18—62 29

Strafford co. Conf. of chs. E. J. Lane, Tr.
- Laconia, Cong. ch. 9 75
- North Conway, A friend, 5 00
- Ossipee, Rev. H. Wood, marriage fee, 2 00—16 75

540 26

Gorham, Cong. ch. 3 41

543 67

Legacies.—Amherst, John Blunt, by John G. Blunt, Adm'r, 7,592 00

8,135 67

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Cornwall, Cong. ch. and so. 40 00
- Shoreham, do. 68 35—108 35

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, Lewis H. Delano, to cons. Miss MARY C. FAY and Miss AURILLA SPENCER H. M. 200; Miss Mary Thurston, 5; 205 00
- St. Johnsbury, Friends, 200 00—405 00

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Burlington, Rev. John Wheeler, D. D. 50 00
- Hinesburgh, Cong. ch. 19 00
- West Milton, do. 10 00
- Williston, Cong. ch. and so. 29,25; E. Sanford, 10; 39 25—118 25

Franklin co. Aux. So. C. B. Swift, Tr.
- St. Albans, 1st cong. ch. and so. 4,03; cong. ch. extra coll. of wh. to cons. Mrs. Dr. WORTHINGTON SMITH, 100; a member of Rev. A. J. SAMSON'S sab. sch. class to cons. him an H. M. 50; children

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of Mrs. JOHN SMITH to cons. her an H. M. 100; 254 03
Swanton, D. Bullard, 4 00—258 03
Orange co. Aux. So. L. Bacon, Tr.
West Randolph, Cong. ch. m. c. 3 00
Williamstown, Cong. ch. and so. 43 93—46 93
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch. m. c. 10; Mrs. S. P. Cowles, 2; Mrs. E. Ward, 1; 13 00
Craftsbury, Cong. ch. and so. 5,32; a friend, 3; 8 32
Greensboro', Mrs. Nancy H. Stone, 10 00—31 32
Rutland co. Aux. So. J. Barrett, Tr.
Clarendon, Cong. ch. 36; m. c. 4,56; 40 56
Fairhaven, bal. 51
Poultney, Cong. ch. 24 00
Rutland, do. m. c. 14 93—80 00
Washington co. Aux. So. G. W. Scott, Tr.
Plainfield, Cong. ch. m. c. 1 25
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Hartford, Cong. ch. wh. with prev. dona. cons. LUCIEN B. DOWNING an H. M. 5 00
Springfield, L. N. Barnard, 10; cong. ch. and so. 75,37; m. c. 8,68; 94 05—99 05

1,148 18

Alburgh Springs, Friends, 2 00
Bennington, 1st cong. ch. 143,35; 2d do. so. 34,15; 177 50
Manchester, Mrs. J. A. Ford, 50 00
Morrisville, Cong. ch. and so. 17 00
North Pownal, Cong. ch. 15 00—241 50

1,389 68

Legacies.—Burlington, Nathan Lathrop, by Ex'rs, 40 00

1,429 68

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, A friend to cons. L. ARTHUR HATCH an H. M. 100 00
North Falmouth, Cong. ch. and so. 50 00—150 00
Berkshire co. Aux. So. H. G. Davis, Tr.
Lee, Cong. ch. and so. gent. 156,55; la. 64,85; m. c. 73; 294 40
Pittsfield, Maplewood Institute, 25 00
South Egremont, J. Bacon, extra, 5 00
West Stockbridge, Centre cong. ch. 13; Village cong. ch. 14; 27 00
Williamstown, College ch. 8 00—359 40
Boston, S. A. Danforth, Agent,
(Of wh. fr. a friend, 10; a stranger, 8; a friend, 5; do. 15; T. B. Pike, 5; a friend, [by Mr. Clapp,] 1; a friend, 50; do. 5; C. D. 50; H. 2;) 945 79
Brookfield Asso. W. Hyde, Tr.
Globe Village, M. S. Plimpton, 5 00
Oakham, A friend, 200 00—205 00
Essex co.
Andover, Chapel cong. ch. and so. 81 13
Lawrence, A friend, 2 00
Lowell, 1st cong. ch. 84 12
Lynn, 1st do. and so. m. c. 23 00
Topsfield, Cong. ch. extra, 27 00
Wenham, do m. c. 2 25
West Boxford, Individuals, 10 00—229 50
Essex co. North Aux. So. J. Caldwell, Tr.
Bradford, Cong. ch. and so. 215,84; Mr. and Mrs. Warren Ordway, to cons. MARY EMERY ORDWAY an H. M. 100; 315 00
Groveland, Cong. ch. and so. 9 32
Newburyport, A friend, 50; Whitefield ch. and so. to cons. Mrs. ELIZABETH A. COFFIN an H. M. 160; 210 00—535 16
Essex co. South Aux. So. C. M. Richardson, Tr.
A friend, 1 00
Beverly, 4th cong. ch. 9 10—10 10
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. 18,46; gent. asso. 8,13; la. do. 7,41; 34 00
Charlemont, Cong. ch. wh. with prev. dona. cons. Rev. DAVID BEALS, Jr., an H. M. 6 00
Conway, Cong. ch. m. c. 34 00
Deerfield, Cong. ch. and so. 6 20
Greenfield, 1st do. wh. with prev. dona. cons. FRANK MATHER an H. M. 35 11
Leverett, "Pastor and two brethren," 10 00
Whateley, 100 86—226 17
Hampden co. Aux. So. J. C. Bridgman, Tr.
Agawam, Cong. ch. 50,65; m. c. 2; 52 65
Chester, do. m. c. 21 08
Chicopee, 2d do. (Falls) (of wh. fr. T. W. CARTER to cons. himself an H. M. 100:) to cons. A. HUBBARD an H. M. 200; m. c. 56,30; 3d ch. coll. and m. c. to cons. GEORGE AMES and JOSEPH P. BUCKINGHAM H. M. 200; 456 30
East Longmeadow, Cong. ch. to cons. WILLIAM O. VINING an H. M. 103; less 50c. counterfeit, 102 50
Feeding Hills, Cong. ch. 23 86
Holyoke, 2d do. to cons. JOSEPH BUTLER an H. M. 104,17; 1st ch. 30; 134 17
Huntington, 2d cong. ch. 11,50; m. c. 19,52; 31 02
Longmeadow, Cong. ch. la. asso. to cons. Rev. SANFORD LAWTON an H. M. 94,58; gent. asso. wh. with other dona. cons. SAMUEL KILBON and WILLIAM E. BOISE H. M. 190,85; m. c. 31,33: 316 76
Mittineague, Cong. ch. m. c. 3,50; cong. ch. a friend to cons. LUKE BLISS an H. M. 100; 103 50
Monson, Cong. ch. 122,01; m. c. 35,99; A. W. Porter, 500; R. Homer, 10; 668 00
North Wilbraham, Cong. ch. m. c. 30 00
Palmer, 2d cong. ch. 23,66; m. c. 40; officers of State almshouse, 9; 72 66
South Wilbraham, Cong. ch. 12; m. c. 18; 30 00
Springfield, 1st cong. ch. 76,75; m. c. 136,35; south ch. 424,41; young people's asso. 143,83; a friend, 3; North ch. 139,52; m. c. 103,13; Olivet ch. m. c. 13; Miss M. Calhoun, 7; 1,046 99
Westfield, 1st cong. ch. 115; m. c. 141; extra effort, 108; 364 00
West Springfield, Cong. ch. (of wh. fr. E. Southworth, 100;) 265,67; m. c. 8,03; 273 70
Wilbraham, Cong. ch. 13 65—3,740 84
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, College ch. m. c. 13; L. H. 2; 15 00
Belchertown, Benev. asso. 90 00
Easthampton, 1st cong. ch. 72,45; m. c. 44,72; 117 17
Enfield, J. C. 2 00
Northampton, 1st ch. 364,75; m. c. 35,92; Edwards ch. 45,60; m. c. 10,92; Mrs. B. C. 2; T. C. 5; a friend for Jewish females in Constantinople, 25; 489 19
South Hadley, 1st cong. ch. m. c. 12,33; teachers and pupils of Mt. Holyoke sem. 200; L. G. 3; 215 33
Williamsburgh, Nathan Sears, 25 00

953 69

Ded. ex. 75—902 94

Middlesex co.
Boxford, 80 25
Burlington, Cong. ch. and so. 5 00
Cambridgeport, 1st evan. cong. ch. and so. 90; m. c. 16,70; 106 70
East Cambridge, Evan. cong. ch. m. c. 12,89; W. W. P. 5; 17 89
Fitchburg, Calv. cong. ch. m. c. 32; T. E. 5; 37 00

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Groton, Union ortho. cong. ch. and so. 110,91; m. c. 21; 131 91
Lancaster. A friend, 10 00
Lincoln, Cong. ch. and so. 35 00
Malden, Trin. cong. ch. and so. 14 25
Natick, 1st cong. ch. and so. coll. and m. c. 39 00
Newton Corner, Eliot ch. 30; a lady, 1; 31 00
Old Cambridge, S. D. H. 5 00
Shirley, Cong ch. m. c. 3 00
Tewksbury, Cong. ch. bal. 3 00
Townsend, Ortho. cong. ch. and so. 38 09
Watertown, A friend, 2 00
Wayland, Evan. Trin. ch. and so. 29 00
Wilmington, Cong. ch. S. Carter, 5 00—393 09

Norfolk co.
Medway, Village ch. and so. wh. with prev. dona. cons. Mrs. A. D. SANFORD an H. M. 94 38
Roxbury, Eliot ch. and so. gent. 233,55; la. 2; m. c. 58,48; Vine st. ch. and so. m. c. 26,61; 320 64
West Roxbury, South evan. ch. and so. m. c. 73 40—488 42

Old Colony Aux. So.
Fairhaven, Four ladies, 7 00
New Bedford, J. H. Bartlett, Jr. 25 00
South Dartmouth, Rev. M. S. Howard, 13 00—45 00

Palestine Miss. So. E. Alden, Tr.
Braintree, 1st cong. ch. and so. 14,26; La. Palestine miss. so. wh. with prev. dona. cons Mrs. EDWARD POTTER an H. M. 66,25; 80 51
Bridgewater, Scotland ch. and so. 20 00
North Bridgewater, So. cong. ch. 17 00
North Weymouth, 1st cong. ch. 27,50; m. c. 5; 32 50
South Weymouth, Rev. Mr. Terry's so. 15 00
Weymouth and Braintree, Union ch. to cons. JOHN P. NASH and JOHN W. LOUD H. M. 200 00—365 01

Pilgrim Asso.
Kingston, 2d cong. ch. wh. with prev. dona. cons. B. F. AMES an H. M. 34,29; a friend, 10; 44 29

Taunton and vic.
Norton, Trin. cong. ch. 17 43

Worcester co. Central Asso. W. R. Hooper, Tr.
(Of wh. fr. Berlin, Cong. ch. m. c. 35; Misses C. and E. Whitcomb, 10; Worcester, Parley Goddard, 100;) 229 65

Worcester co. North Aux. So. C. Sanderson, Tr.
Athol, W. 3 00
Templeton, Cong. ch. m. c. bal. 5; a sister in Dr. Sabin's ch. 5; 10 00
Winchendon, North ch. 37; (of wh. 35 was rec'd in July, and incorrectly reported as fr. Winchester,) 2 00—15 00

Worcester co. South Conf. of chs. W. C. Capron, Tr.
Blackstone, Cong. ch. and so. 63 00
Grafton, Evan. cong. ch. 100 00
Upton, Ruth C. Fisk, 10 00
Westboro', Evan. ch. and so. 92,55; m. c. 35,06, to cons. B. ALDEN NOURSE an H. M. 127 61
Whitinsville, Cong. ch. and so. 339,16; m. c. 500; 839 16-1,139 77

10,292 56

Chelsea, Winnisimmet ch. and so. m. c. 34,23; Broadway do. do. 21,65; 55 88
A friend, 50; do. 15; do. to cons. FRANCIS FLINT an H. M. 100; M. 9; 174 00—229 88

10,522 44

Legacies.—Conway, Mrs. Sarah H. Adams, by Rev. Geo. M. Adams, Ex'r, 100 00
Salem, Miss Susan Osgood, by John H. Nichols, Adm'r, 173 26
Whitinsville, Mrs. Eunice Chapin, by Caleb T. Chapin, Ex'r, 50;
E. W. Fletcher, by P. Whitin Dudley, Ex'r, 500; 550 00
Woburn. Mrs. Anna Wright, by Rev. Sewall Harding, Ex'r, 100 00
Ruby Pixley, by Sabin Langhear, 8 42—931 68

11,454 12

RHODE ISLAND.

Bristol, Cong. ch. 83,11; la. so. 50; m. c. 9,48; 142 59
Kingston, Cong. ch. 11 00
Providence, Central cong. ch. 90; (of wh. fr. Mrs. E. W. Fletcher, 40;) Richmond st. ch. 20; "a pastor's savings for missions," 5; 115 00
Slatersville, Cong. ch. 20 00—288 59

CONNECTICUT.

Fairfield co. East Aux. So.
Huntington, Cong. ch. juv. miss. so. 18 58
Newtown, Cong. ch. 9 00—27 58

Fairfield co. West Aux. So. C. Marvin, Tr.
Darien, Cong. ch. 22 50
Stamford, Pres. ch. 400 00—422 50

Hartford co. Aux. So. A. G. Hammond, Tr.
Bristol, Cong. ch. and so. m. c. 20 00
Hartford, Centre ch. m. c. 17 93
Kensington, Cong. ch. and so. to cons. CYPRIAN GOODRICH an H. M. 100 00
South Windsor, 1st cong. ch. and so. 61 43
Suffield, 1st cong. ch. and so. ladies, 37,50; Miss Murdock, 3; a friend, 5; 45 50
Unionville, Cong. ch. and so. 6 75
West Hartford, do. miss. so. 37 28—288 89

Hartford co. South Aux. So. H. S. Ward, Tr.
East Glastenbury, Cong. ch. m. c. 20 00
Middletown, Int. on the legacy of Hannah Benham, 4,40, a friend, 4,60; 9 00—29 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.
Bridgewater, Cong. ch. and so. 21 24
Cornwall, Miss M. Pierce, to cons. JOHN H. P. CHAPIN, of South Hadley, Mass., an H. M. 100 00
Kent, Cong. ch. 38 00
Milton, "Special," 5 00
New Hartford, North cong. ch. and so. (of wh. fr. Mrs. E. S. Brown, for *A. E. Martin*, Ceylon, 12;) incorrectly ack. in Sept. Herald under Hartford Co. 63,62.
Plymouth Hollow, O. N. Tracy, 4 00
Terryville, Cong. ch. m. c. 8 00
Warren, Cong. ch. 21 00
Woodbury, North ch. 50; m. c. 31,60; 81 60—278 84

Middlesex Asso. J. Marvin, Tr.
Centre Brook, Cong. ch. m. c. 25 00
Lyme, Grassy Hill ch. and so. 45; Old Lyme, cong. ch. and so. 50; a young lady, 5; 100 00
Old Saybrook, Cong. ch. (additional,) 5 00—130 00

New Haven City Aux. So. F. T. Jarman, Agent.
New Haven, 3d ch. 70,88; North ch. m. c. 8,84; Chapel st. ch. m. c. 4,01; Centre ch. m. c. 10,67; South ch. m. c. 4,49; Davenport chapel, m. c. 4,35: Mrs. R. H. 9; a friend, 8; Mrs. Fabrique, 40; a friend, 50; 210 24

New Haven co. East Aux. So. F. T. Jarman, Agent.
Fairhaven, Centre ch. m. c. 13,72; 2d cong. ch. 30,47; 44 19
Madison, 1st cong. ch. (of wh. fr. H. B. Washburn, 100;) 178 00
Meriden Centre, Cong. ch. 20; a friend, 100: 120 00—342 19

New Haven co. West Conso. A. Townsend, Tr.
Waterbury, 1st cong. ch. m. c. 14 47

New London and vic. and Norwich and vic. Aux. So. F. A. Perkins and C. Butler, Trs.
Montville, Mohegan cong. ch. 9 61
Mystic Bridge, Cong. ch. 62,02;

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Charles Mallory to cons. Miss Frances Rogers an H. M. 100; 162 02
New London, 1st cong. ch. and so. 515; m. c. 13; 528 00
Norwich, Greenville ch. and so. 34; Broadway ch. and so. m. c. 10,45; 2d ch. and so. m. c. 6,53; 50 98
Stonington, 2d cong. ch. 50,16; m. c. 20; 70 16—820 77
Tolland co. Aux. So. E. B. Preston, Tr.
Ellington, Rev. T. K. Fessenden, 25 00
Mansfield Centre, Cong. ch. and so. special effort, 51 00
North Coventry, Cong. ch. gent. 20; la. 51,37; (less unc. bill, 1;) 70 37
Somers, Cong. ch. m. c. 15 00
Stafford, 1st do. 19 00
Tolland, Cong. ch. m. c. 39 00
Vernon, do. do. 16 67
West Stafford, Cong. ch. 19 36—255 40
Windham co. Aux. So. G. Danielson, Tr.
Central Village, Cong. ch. 44 00
East Woodstock, Mrs. J. C. 50c.; W. C. 1; Rev. E. H. Pratt, 5; special donations, 6 50
Killingly, 2d cong. ch. and so. 15 00
Putnam, Village ch. and so. indiv. 40; m. c. (in part) 11; 51 00—116 50

2,936 38
A friend, An anticipated legacy, 1,000 00

3,936 38
Legacies.—West Haven, J. Merrill Kimball, by Rev. George A. Bryan Ex'r, 150 00

4,086 38

NEW YORK.

Buffalo and vic. Aux. So. H. Stillman, Agent.
Buffalo, 1st pres. ch. m. c. 140,45; less ex. 70c. 139,75; friends, 225; a friend, 6; 370 75
North Evans, Cong. ch. 5 50—376 25
Geneva and vic. Aux. So. A. Merrell, Agent.
Berkshire, Cong. ch. 28 39
Binghamton, Dr. Ford, 5 00
Cortlandville, Pres. ch. 47 17
Elmira, Miss C. Thurston and fam. 70 00
Fulton, Pres. ch. 200 00
Geneva, Fem. miss. so. 11 83
Genoa, 1st cong. ch. 28 76
McGrawville, Pres. ch. 20 00
Newark Valley, Cong. ch. 40,64; m. c. 11,69; 51 73
Penn Yan, Pres. ch. bal. 14,69; W. Root, 10; C. C. Shepard, to cons. Rev. J. C. Taylor an H. M. 50; E. B. Jones, to cons. Catharine Jones an H. M. 100; 174 69
Seneca Castle, Pres. ch. 61 00
Whitney's Point, do. 14,88; Fem. miss. so. 10,16; 25 04
Watkins, Pres. ch. 10 00
Youngstown, do. 7 25

740 86
Ded. ex. 3 99—736 87
Monroe co. and vic. Aux. So. E. Ely, Agent.
Holley, Pres. ch. 10 50
North Bergen, do. 11 69
Rochester, Brick do. 46,42; 1st pres. ch. 40,78; 87 20—109 39
By William Alling, Agent.
Bryan, Pres. ch. 38 00
Honeoye Falls, do. 20 00
Parma Center, Rev. J. H. Phelps, 7 00
Rochester, Central pres. ch. m. c. 95 95
Spencerport, Cong. ch. 11 83—172 78
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. the 11th pres. ch. 130; John C. Baldwin, 100; John Slade, 100; S. B. Chittenden, 250; Benj. F. Butler, to cons. himself an H. M. 100: Geo. H. Snow, 50; W. U. Blakeman, 25; A. A. Lewis, 20; Clinton av. ch. Brooklyn, bal. 82,59; Rev. R. S. Storrs, Jr., D. D. 50;) 1,019 54
Oneida co. Aux. So. J. E. Warner, Tr.
Madison, Fem. cent so. 17 50
Utica, 1st pres. ch. 12 83—30 33

2,445 16
Albany, 4th pres. ch. (of wh. fr. Samuel H. Freeman to cons. himself an H. M. 100;) wh. with prev. dona. cons. Mrs. Sarah H. Freeman an H. M. 140 00
Albion, 1st pres. ch. (Mrs. E. C. 1;) 47 77
Brockport, L. E. O. 5 00
Canaan Centre, Pres. ch. m. c. 35 00
Canisteo, Rev. L. F. Laine, 1 00
Canton, 1st pres. ch. 47 00
Caton, Collection, by Rev. W. A. Niles, 8 00
Catskill, Pres. ch. m. c. 65 91
Cazenovia, 1st do. 87 00
Clinton, Cong. ch. and so. 70 00
Dansville, Mrs. E. Shepard, 10 00
Deckertown, E. A. Stiles, to cons. Miss M. C. Stiles an H. M. 100 00
Denton, Pres. ch. 28,58; m. c. 4,28; 32 86
Downsville, A. E. Crane, 5 00
Durham, Pres. ch. 20 00
East Bloomfield, 1st cong. ch. m. c. 20 00
East Palmyra, Pres. ch. 18 82
Elmira, Mrs. S. W. Bennet, 10 00
Fayetteville, Pres. ch. 44,19; m. c. 22,87; less ex. 34c.; 66 72
Franklin, 1st cong. ch. to cons. Rev. Thomas S. Potwin an H. M. 51 50
Galway, R. 1 20
Geneseo, Cong. ch. 100 00
Gloversville, Cong. ch. (of wh. from U. M. Place, 100; C. Mills, 50; D. C. Mills, 50; A. Judson, 50;) 369 35
Gouverneur, Mrs. C. M. Robertson, 25 00
Homer, Cong. ch. 122 75
Hornellsville, 1st pres. ch. m. c. 4 50
Jamestown, Cong. ch. 54,46; (dis. 28c.;) 1st pres. ch. 15,06; County anniversaries, 2; 71 24
Keeseville, Pres. ch. 35 58
Kiantone, Cong. ch. 5 69
Livonia, Pres. ch. m. c. 21 00
Lowville, Friends, 3 00
Malden, Pres. ch. 7 00
Malone, Cong. ch. 50 00
Manlius, Pres. ch. 11 00
Middletown, Cong. ch. Mrs. A. W. Safford, 50; pres. ch. Mrs. Simons, 3; 53 00
Milton, A friend, 2 00
Mount Vernon, Pres. ch. extra coll. to cons. Rev. Henry Hickok an H. M. 50 00
Newark, Pres. ch. m. c. 21,58; A. F. Cressy and wife, 30; J. A. Miller and fam. 25; H. L. Fairchild, 15; O. Blackman, 10; others, 48,42; 150 00
New York, Rev. J. O. Fisher, 25; "Missionary Box," 25; A lady, 10; 60 00
North East Centre, Cong. ch. 10 00
Oakfield, Pres. ch. (additional) 10; Miss M. Holbrook, 10; 20 00
Ogdensburg, —— 2 00
Oneida Lake, 1st cong. ch. 100 00
Orient, Mrs. T. P. Terry, 4 00
Panama, Pres. ch. m. c. 3 00
Pekin, Abigail Peck, 4 00
Perry Centre, Cong. ch. 17 25
Pittston, Pres. ch. 11 00
Pompey, Cong. ch. 42 00
Rochester, A. Champion, 1,000 00
Rose Hill, James Hurlbut, 10 00
Salem, Pres. ch. 46,06; m. c. 34,50; 80 56
Schaghticoke, Pres. ch. and cong. 105 00
Shelter Island, Pres. ch. 22 00
Sidney Plain, do. 14 87
Smyrna, Cong. ch. 19 25
South Canton, Mrs. S. Brooks, 2 00
Southold, Pres. ch. a lady, 5 00
Southport, do. 7 06
Stony Brook, Miss H. M. Arthur, 2 00
Strykersville, Cong. ch. M. W. 2; F. W. 1; 3 00
Summer Hill, Cong. ch. 8 00
Syracuse, Rev. Glen Wood, 10 00

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Upper Jay, M. A. Morse, 2 00
Utica, M. G. 5 00
Wampsville, Cong. ch. 7 00
Waverly, Pres. ch. 25 00—3,524 88

5,970 04

Legacies.—Fulton, J. Darrow, by J. E. Dutton, 200 00
Monroe Co. Henry Lyon, by Calvin Burr, ex'r, (in part,) 200 00
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THE

Missionary Herald.

VOL. LVII. AUGUST, 1861. No. 8.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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Persons entitled to the Herald, as subscribers, or gratuitously, according to the foregoing regulations, who do not receive it, are requested to give information of the failure. Persons receiving it, but not entitled to it as subscribers, or gratuitously, are requested to return it.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more*, during the year.

Treasurers of Associations and Auxiliaries are requested to give information respecting the number of gratuitous Heralds and Reports required.

LEGACIES.

In making devises and legacies to the Board, the entire corporate name,—"The American Board of Commissioners for Foreign Missions," should be used; otherwise the intent of the testator may be defeated.

HONORARY MEMBERS.

The payment of $50 at one time constitutes a minister, and the payment of $100 at one time constitutes any other person, an Honorary Member of the Board.

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THE

MISSIONARY HERALD.

VOL. LVII. NOVEMBER, 1861. No. 11.

American Board of Commissioners for Foreign Missions.

ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Fifty-second Annual Meeting in the First Presbyterian Church at Cleveland, Ohio, commencing on Tuesday, October 1, at 4 o'clock, P. M., and closing Thursday evening, October 3.

CORPORATE MEMBERS PRESENT.

Maine.

George E. Adams, D. D.

New Hampshire.

Nathaniel Bouton, D. D.

Vermont.

Willard Child, D. D.
Lewis H. Delano, Esq.

Massachusetts.

Rufus Anderson, D. D.
Aaron Warner, D. D.
Ebenezer Alden, M. D.
Rev. Selah B. Treat.
Henry B. Hooker, D. D.
Hon. Linus Child.
Samuel M. Worcester, D. D.
Andrew W. Porter, Esq.
John Todd, D. D.
James M. Gordon, Esq.
William S. Southworth, Esq.

Rhode Island.

Thomas Shepard, D. D.
John Kingsbury, LL. D.

Connecticut.

Hon. Seth Terry.
Gen. William Williams.
George Kellogg, Esq.
Elisha L. Cleaveland, D. D.
John A. Davenport, Esq.

New York.

Charles Mills, Esq.
Samuel H. Cox, D. D., LL. D.
William Adams, D. D.
Calvin T. Hulburd, Esq.
Simeon Benjamin, Esq.
Walter S. Griffith, Esq.
George W. Wood, D. D.
Asa D. Smith, D. D.
Ray Palmer, D. D.
Philemon H. Fowler, D. D.
Jacob M. Schermerhorn, Esq.
William E. Dodge, Esq.
Jonathan B. Condit, D. D.
James W. McLane, D. D.
Simeon B. Chittenden, Esq.

New Jersey.

J. Marshal Paul, M. D.
Benjamin C. Taylor, D. D.
Jonathan F. Stearns, D. D.
Rev. Thornton A. Mills.
Lyndon A. Smith, M. D.

Pennsylvania.

William Jessup, LL. D.
Hon. William Strong.

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Missouri.

Truman M. Post, D. D.

Ohio.

George E. Pierce, D. D.
Samuel C. Aiken, D. D.
D. Howe Allen, D. D.
Douglass Putnam, Esq.
Henry L. Hitchcock, D. D.
M. La Rue P. Thompson, D. D.
T. P. Handy, Esq.

Michigan.

Harvey D. Kitchell, D. D.
Hon. Charles Noble.

Illinois.

Ansel D. Eddy, D. D.
Robert W. Patterson, D. D.
William H. Brown, Esq.
Samuel C. Bartlett, D. D.

Iowa.

Rev. John C. Holbrook.

Wisconsin.

Rev. Enos J. Montague.

HONORARY MEMBERS PRESENT.

Maine.

Rev. William Warren, Gorham.

New Hampshire.

Nathan K. Abbott, Concord.
Joseph B. Walker, do.
Rev. O. T. Lamphear, Exeter.

Massachusetts.

Abner Kingman, Boston.
Rev. I. R. Worcester, Auburndale.
John A. Albro, D. D., Cambridge.
E. S. Skinner, Lee.
Horace Smith, West Springfield.
Rev. Cyrus Brewster, Haydenville.
Abraham Haskell, Monson.
C. A. Richardson, Chelsea.
Rev. Leander Cobb, Marion.
Rev. O. Myrick, Provincetown.
Richard Borden, Fall River.
Morton Eddy, do.
Rev. Calvin Durfee, Williamstown.
Rev. R. T. Searle, New Marlboro'.
Rev. J. L. Jenkins, Lowell.
Rev. J. W. Alvord, Newton Centre.

Connecticut.

Seth Seelye, Esq., Bethel.
Rev. Ira Pettibone, Winchester Centre.
Rev. John Smith, Stamford.
Rev. Hiram P. Arms, Norwich.
J. N. Stickney, Rockville.
Rev. James B. Pearson, Winsted.
Rev. Frederick Marsh, Winchester.
Rev. D. S. Brainerd, Lyme.
Rev. Jeremiah Taylor, Middletown.

Rhode Island.

Rev. F. Horton, Barrington.

New York.

Rev. James P. Fisher, Batavia.
Hon. John Fisher, do.
Rev. D. H. Temple, Aurora.
Rev. A. De Witt, Hoosick Falls.
Anson H. Parmelee, Livonia.
Timothy Stillman, D. D., Dunkirk.
Rev. W. L. Hyde, do.
Rev. P. G. Cook, Buffalo.
Thomas Farnham, do.
Rev. Gorham D. Abbott, LL. D., N. York.
Rev. W. H. Bidwell, do.
Rev. Charles H. Payson, do.
Almon Merwin, do.
Samuel Miller, Rochester.
William Slocomb, do.
Rev. Thomas B. Hudson, Union Springs.
Rev. B. B. Gray, Seneca Castle.
Rev. T. B. Jervis, Oriskany.
Rev. M. H. Wilder, Howells.
Rev. E. S. Wright, Fredonia.
Hon. J. C. Hubbell, Chazy.
Rev. H. E. Niles, Albion.
Rev. P. Lockwood, Binghamton.
Rev. S. H. Hall, Owego.
Rev. Henry S. Redfield, Oswego.

Pennsylvania.

Rev. Jeremiah Miller, Philadelphia.
Rev. John W. Dulles, do.
Rev. John McLeod, do.
Rev. T. Sydenham Ward, Carbondale.
Rev. A. Porter, Girard.
Henry Kendall, D. D., Pittsburgh.

Ohio.

Rev. H. A. Babcock, Wayne.
J. S. Metcalf, Elyria.
Rev. H. B. Eldred, Kinsman.
Robert Page, Farmington.
Rev. Mason Grosvenor, Hudson.
Rev. P. A. Beane, do.
Rev. E. Thompson, Croton.
Rev. William Potter, Freedom.
Rev. Levi B. Wilson, Youngstown.
Rev. Edward W. Root, Springfield.
Rev. Xenophon Betts, Vienna.

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Rev. Thomas Adams, Hambden.
Rev. William M. Cheever, Troy.
Rev. James Shaw, Windham.
Z. S. Bierce, do.
Rev. Hiram Bingham, do.
Rev. Alfred Newton, Norwalk.
Jairus Kennon, do.
Rev. Asa Brainerd, do.
Rev. Thomas Lee, Brooklyn.
Rev. S. G. Clark, do.
Franklin Z. Clark, do.
Rev. Jas. H. Newton, do.
Rev. S. Bryant, Twinsburg.
Rev. O. W. White, Strongsville.
Rev. Hervey Lyon, do.
Addison Kingsbury, D. D., Putnam.
Rev. Augustus Cone, Ellsworth.
Rev. Henry Shedd, Mt. Gilead.
Rev. Caleb Burbank, Chatham.
Rev. Benjamin Fenn, Nelson.
Rev. J. H. Walter, Milan.
Rev. D. A. Grosvenor, Medina.
Rev. J. H. Prentice, Penfield.
Israel W. Andrews, D. D., Marietta.
Rev. William C. Clark, Warren.
Rev. Clement E. Babb, Cincinnati.
Rev. H. A. Tracy, do.
George L. Weed, M. D. do.
Rev. J. Evarts Weed, Monroeville.
Rev. Anson Smyth, Columbus.
John S. Hall, do.
Rev. Edw'd D. Morris, do.
Rev. Collins Stone, do.
George L. Weed, Jr. do.
Rev. William H. Goodrich, Cleveland.
W. De Witt, do.
William Williams, do.
Rev. V. D. Taylor, do.
Rev. Theron H. Hawks, do.
Samuel H. Mather, do.
Rev. J. B. Bittinger, do.
Otis Boise, M. D. do.
Rev. D. A. Shepherd, do.
P. Lawton, do.
Rev. Andrew Sharpe, East Cleveland.
Rev. John McCutchan, Ruggles.
Isaac G. Sturtevant, do.
Rev. Wm. F. Milliken, Mesopotamia.
Rev. Henry Adams, Akron.
W. H. Upson, do.
Rev. J. L. Janes, Chester.
Rev. T. S. Clarke, Cuyahoga Falls.
Rev. D. E. Wells, New Philadelphia.
Rev. Ansel R. Clark, Huntington.
Rev. Edmund Garland, Johnstown.
Rev. Isaac Winans, Mecca.
Rev. R. H. Conklin, Ashtabula.
Rev. M. W. Fairfield, Oberlin.
W. W. Wright, do.
R. W. B. McClellan, Fremont.
Rev. John C. Hart, Ravenna.
Rev. H. Lawrence, Grafton.
Rev. E. B. Chamberlain, Lindenville.
Thomas Kinsman, Trumbull.
Rev. J. S. Graves, Aurora.
Rev. Robert Page, Farmington.
T. S. Baldwin, Unionville.

Michigan.

Rev. Joseph A. Renney, Three Rivers.
Rev. James Knox, Hillsdale.
Rev. Geo. M. Tuthill, Pontiac.
Rev. Thomas Wright, Fentonville.
Rev. Maltby Gelston, Grass Lake.
Rev. L. Smyth Hobart, Hudson.
Rev. William A. McCorkle, Marshall.
William C. Voorheis, Ann Arbor.
Rev. George Duffield, D. D., Detroit.
Rev. Edward Taylor, Kalamazoo.
Rev. George Duffield, Jr., Adrian.

Indiana.

Rev. H. W. Ballantine, Terre Haute.

Illinois.

Rev. E. B. Turner, Morris.
Samuel Bliss, Chicago.
Henry E. Seelye, do.
S. S. Bliss, do.
Rev. Calvin Clark, do.
Rev. G. S. F. Savage, do.

Wisconsin.

Rev. Anson Clark, Hartford.
Rev. Isaac N. Cundall, Rosendale.
Rev. John Gridley, Kenosha.

Minnesota.

Rev. Charles Seccombe, St. Anthony.

District of Columbia.

Rev. Franklin Noble, Washington.

Missionaries.

Rev. Daniel Lindley, Zulu Mission.
Rev. David Rood, do.
Rev. E. J. Pierce, Gaboon Mission.
Rev. J. Perkins, Oroomiah, Persia.
Rev. A. H. Wright, M. D., do.
Rev. H. J. Van Lennep, Tocat, Turkey.
Rev. I. F. Pettibone, Constantinople, do.
Rev. Philander O. Powers, Antioch, Syria.
Rev. D. W. Marsh, Mosul, Assyria.
Rev. S. B. Munger, Mahratta Mission.
Rev. N. L. Lord, M. D., Ceylon do.
Rev. John E. Chandler, Madura Mission.
Rev. N. H. Pierce, Seneca Mission.

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Organization.

The President of the Board being absent from the country, and the Vice President, Judge Jessup, not having yet reached Cleveland, the Board was called to order by the Recording Secretary, and Judge Strong, of Pennsylvania, was appointed to preside until the arrival of Judge Jessup, who took the chair Wednesday morning. Dr. Shepard, of Rhode Island, led in prayer. The minutes of the last annual meeting were read.

A Committee of Arrangements was appointed, consisting of Dr. S. C. Aiken, Dr. G. W. Wood, Rev. W. H. Goodrich, Rev. J. B. Bittinger, Rev. J. C. White, Rev. J. A. Thome, Rev. T. H. Hawks, and Rev. W. H. Brewster.

John Kingsbury, Esq., Rev. H. A. Tracy, Rev. Mason Grosvenor, Rev. J. P. Fisher, and Henry E. Seelye, Esq., were appointed a Business Committee.

Rev. John McLeod, of Philadelphia, was chosen Assistant Recording Secretary.

Treasurer's Report.

The Treasurer's Report having been read, with the certificate of the Auditors, it was referred to a committee consisting of William H. Brown, Esq., Gen. Wm. Williams, T. P. Handy, Esq., L. H. Delano, Esq., Dr. Geo. L. Weed, and J. N. Stickney, Esq. This committee subsequently presented the following report:

The committee to whom was referred the Treasurer's Report, have had the same under consideration, and from a comparison of the items of which it is composed with the Treasurer's books, and the certificate of the Auditors of the Board, are satisfied that it is correct, and the balance against the Board is truly stated at $27,885.34. The permanent funds, now amounting to $109,555.32, are invested mainly in bonds and mortgages, and bank stocks, deemed safe by financial gentlemen of Boston, called to the aid of the Treasurer. The expenditure of $23,000 for the Missionary House and lot, in Pemberton Square, has been heretofore, and now is, credited to the Permanent Fund Account. It would, doubtless, simplify this account, to deduct this sum from it, and charge it to real estate, to which account it properly belongs.

The year just closed has been marked by the judgments as well as the mercies of God. In the midst of our supposed immunity from national commotions, we find, at the present time, our country shaken from one end to the other, by an unnatural and fratricidal war. We bow in humble submission to the will of our Heavenly Father, and acknowledge his justice and righteousness, and our great guilt, as individuals and as a nation, in his sight. This is certainly neither the place nor the occasion to discuss the merits of this unhappy and unholy controversy, or the causes which induced it. For a time, it was feared that its effects in relation to the finances of the Board, would occasion such a necessary curtailment of its expenditures as to discourage its ardent friends at home, and require the abandonment of new-formed schools and churches in the foreign field. But God has been better to us than we had dared to hope. The supplications and prayers of his believing and trusting children have been heard and answered; and the gold and the silver, truly the Lord's, has been so freely contributed that, without any very material change in the purposes of the Board, the year upon which we have just entered finds us with a comparatively small debt.

The peculiar condition of our country at the present time, in no wise affects our obligations to the heathen world. The committee are aware of the numerous calls of benevolence, and the necessity of sustaining our churches and missions at home; nevertheless, the command to preach the gospel to every creature is still upon us, and we cannot, without great guilt, neglect it. It is addressed to all, the poor as well as the rich. The widow's mite, and the large contributions of wealth, are equal in the sight of God; and in the ordering of his providence, the one is often made to yield as rich results as the other. When every professing Christian shall feel this obligation and act upon it, we may confidently anticipate the coming of the day, when the Saviour's benign reign will be extended over the whole earth, bringing into subjection every creature and thing, to his absolute and universal sovereignty.

At a subsequent time, Mr. Treat, on behalf of the Prudential Committee, offered the following resolution:

Resolved, That the Vice President and ——— be a committee to review the expenditures and finances of the Board, and report at the next annual meeting.

The resolution was adopted, and the blank was filled with the names of Gov. Buckingham, Hon. Homer Bartlett, Dr. Bacon, Judge Strong, Frederick Starr, Esq., Dr. J. F. Stearns, and John Kingsbury, Esq.

Report of the Prudential Committee.

An abstract of the Annual Report of the Prudential Committee having been read by the Secretaries, as usual, the different portions of the Report were referred to the following committees:

On the Home Department: William E. Dodge, Esq., Hon. C. T. Hulburd, Rev. L.

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Smith Hobart, Dr. Alfred Newton, Rev. C. E. Babb, Rev. O. Myrick.

On the African Missions: Dr. Shepard, Rev. Xenophon Betts, Charles Mills, Esq., Rev. C. Durfee, Rev. J. Miller, Rev. E. B. Turner.

On the Missions to Syria and Greece: Dr. Cox, Dr. Pierce, Hon. Seth Terry, Dr. Eddy, Jairus Kennon, Esq., Richard Borden, Esq.

On the Western Turkey Mission: Dr. William Adams, President Andrews, Rev. H. P. Arms, Rev. Edward Taylor, Rev. Cyrus Brewster, Rev. Joseph A. Ranney.

On the Eastern and Central Turkey Missions: Dr. Condit, Rev. T. S. Clarke, Rev. J. Taylor, S. K. Mather, Esq., E. S. Skinner, Esq., Rev. William A. McCorkle.

On the Mission to the Nestorians: Dr. Todd, Hon. Charles Noble, John A. Davenport, Esq., Rev. John Smith, Rev. W. H. Bidwell, Rev. D. A. Grosvenor.

On the Mahratta Missions: Dr. J. F. Stearns, Dr. Kendall, E. Alden, M. D., Rev. P. G. Cook, Rev. Thomas Wright, Rev. H. E. Niles.

On the Tamil Missions: Dr. Kitchell, Dr. H. B. Hooker, S. Benjamin, Esq., Rev. Gorham D. Abbott, LL. D., Rev. J. W. Dulles, E. G. Moore, Esq.

On the China Missions: Dr. Bouton, Dr. Taylor, Dr. Hitchcock, Rev. W. L. Hyde, Rev. E. W. Root, Rev. Joseph Knox.

On the Sandwich Islands and Micronesia Missions: Dr. George E. Adams, Rev. J. C. Holbrook, L. A. Smith, M. D., Dr. Stillman, Rev. George M. Tuthill, Rev. William M. Cheever.

On the Indian Missions: Dr. Duffield, Douglass Putnam, Esq., Rev. A. De Witt, Hon. J. C. Hubbell, Rev. James B. Pearson, Rev. E. S. Wright.

Reports of Committees.

These committees subsequently reported, recommending that the several portions of the Annual Report, which had been referred to them respectively, be accepted and published. The committee on the Home Department, recommended the adoption of the following resolution in respect to the "Turkish Missions Aid Society":

Resolved, That the Board would express their deep and grateful sense of the interest taken in an important department of their work, by the Turkish Missions Aid Society in Great Britain. While important aid has thus been afforded us, at a time of unusual solicitude, we are reminded afresh of that bond of brotherhood, which, in the great work of the world's salvation, binds together, without respect to denominational or geographical distinctions, all the followers of the Lord Jesus Christ.

In respect to the proposed "reduction of home expenses," the committee recommended the adoption of these resolutions, viz.:

Resolved, 1. That we approve of the proposal of the Committee to discontinue the publication of the Journal of Missions at the close of the current year, believing that an arrangement can be made by which the same amount of missionary intelligence can reach a larger circle of readers through the daily and weekly newspapers.

Resolved, 2. That we deem it indispensable to the success of an enterprise which depends on voluntary contributions, and to which Providence is constantly giving such enlargement, that the young be trained up to understand it and to respond to its claims. We therefore heartily approve of the suggestion in the Report, that "the Committee will endeavor to communicate with Sabbath schools, from time to time." And we trust that they will avail themselves of whatever seems to them a judicious and practicable instrumentality for interesting the young in the wants of the heathen, and the work of Christian benevolence among them.

In respect to the "Memorial Volume," the committee also recommended the adoption of a resolution, viz.:

Resolved, That the publication of the Memorial Volume, as announced in the Report, is a judicious act on the part of the Prudential Committee. We think it eminently fitting that the first fifty years of the Board's existence should have its history thus set forth, and the reminiscences of its founders and early members embodied in this permanent form. From the nature of its contents, and from the fact that it has been written by one who has been so long connected with the Board, we cannot doubt that the book will be found worthy of its theme, and will be highly prized by all the friends of the Board and of the cause of missions.

The report of this committee was accepted and the resolutions adopted, after an animated presentation of facts, suggestions and appeals, by different members of the Board.

The committee to whom portions of the Report relating to the mission in Africa were referred, remark:

With the brethren and sisters composing the Gaboon mission, bearing the burden and heat of the day beneath an enfeebling climate, and among a superstitious and degraded people, we deeply sympathize. Though often greatly tried by disease

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and death among themselves, (kindly preserved the last year,) and the stupidity and misery of the native heathen, they love their work, and are not left without evidence of some progress toward the redemption of this benighted portion of Africa, from its long night of superstition and wickedness. We are happy to learn that the French emigrant slave trade has ceased to molest them, and that they are scarcely reached by American ships engaged in the same nefarious traffic.

Your committee are happy in presenting the Zulu mission field as apparently more favored, and more encouraging to those who are toiling there. Reviving influences have cheered them during the past year, and valuable additions have been made to their churches. Already the work of Home Missions has been inaugurated, and one hundred and fifty dollars subscribed at a meeting held simultaneously with the Jubilee Meeting of the Board at Boston, for the support of a native pastor. "At no period," say the missionaries, "in the history of the mission, have our prospects been brighter than at the present time."

The committee on the Central and Eastern Turkey missions say:

The history of these missions, during the past year, is full of interest and promise. The accessions to some of the churches, as the fruit of the out-pouring of the Spirit, and the increased attendance on the preaching of the gospel at several stations, call for our gratitude to God. The committee only reiterate the sentiment contained in the Report, when they express the conviction, that the time has come, in some of these missionary fields, to bring the people to assume more responsibility in sustaining the work. Their prosperity is essentially dependent on it. They cannot afford to lean on foreign aid. Let our missionary brethren persevere in the work of training them to help themselves, as their duty and privilege.

The report from the committee on the Nestorian mission was as follows:

The committee to whom was referred the Report on the Nestorian Mission would report: That they have carefully, and with deep interest, examined the Report submitted to them, and have nothing to add to their recommendation of its acceptance and publication, and to the resolutions which have been passed by the Board, except that the Prudential Committee be requested to convey to the Nestorian mission the profound sense of gratitude which this Board feel, that Christ has honored this mission field, as they believe, in making it an example and a model for all newly gathered churches, in the matter of consecrating property to the Great Redeemer.

The committee on the Mahratta missions say:

That they have observed with eminent gratification, and would call the particular attention of the Board and the friends of missions, to the evidence of prosperity and progress in this mission; exhibited in the removal of obstacles, in the interest taken in the mission by intelligent foreign residents, in the building of chapels and other houses of worship, in the organization of churches, in the training of native young men for the pastoral office, and especially, in the large numbers added to the churches on profession of their faith, during the past year.

The committee on the Sandwich Islands and Micronesia missions remark:

The points of chief interest in that part of the Report of the Prudential Committee which relates to the Sandwich Islands are: The death of the lamented Dr. Armstrong, so long an eminently useful missionary of the Board, and of late occupying a highly important post as Minister of Public Instruction under the Government of the Islands; the revival, such as has not been enjoyed within the past twenty years, a revival by which fifteen hundred souls have already been gathered into the churches; the fact that more than $21,000 have been contribted in cash, by the several churches, out of their deep poverty; the prosperity of the College at Oahu; the organization of a Presbytery on the Islands of Maui and Molokai, of an "Evangelical Association," embracing the churches and ministers on Hawaii, and more recently, as understood, an Association or a Presbytery on each of the two other large Islands.

The committee cannot refrain from expressing their full conviction of the importance of continuing and sustaining the Micronesia mission;—that it may furnish an accessible and appropriate sphere for the missionary labors of the Sandwich Islands Christians; that it may complete the variety of fields cultivated by us, and thus increase the number and interest of contributors; and that the thousands of children, who have been from the first so deeply interested in this particular mission, may still have the opportunity to contribute in its behalf. Let the banner of the cross be kept waving on those distant, lonely spots, that whoever may visit them, or sail by them, may see it.

Economy and Curtailments in Missions.

In behalf of the Prudential Committee, Dr. Anderson presented the following Special Report:

Experience has shown, that the conversion of the heathen world is to be accomplished mainly through the instrumental-

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ity of converts from heathenism. The missionary's great business—as with the Apostles of old—is to plant churches in the more influential districts of the several countries, and to furnish them with pastors, the holy Scriptures, and whatever else is needful for their independent existence. And when these churches are able to stand without foreign aid, even though with no small risk of error and trouble, the missionary should withdraw to other centres, and to others still, until the illuminated districts are sufficiently multiplied. Looking at the enterprise from this stand-point, it seems undesirable that missionaries should wholly occupy a heathen country, or remain there till the whole country has been thoroughly Christianized; lest the native churches should not feel responsibility enough to ensure a vigorous, self-reliant, enterprising development. And in this we do not forget the command, to "preach the gospel to every creature;" for this is the only way of securing an effectual hold for gospel institutions in a heathen land, and of transmitting them to future ages.

In this view of the subject it is seen, that the ablest men are needed for missionaries, though not a large number for any one district; and that missionaries should be thorough in the vernacular languages; direct and spiritual in their preaching, aiming at speedy conversions, and the gathering of churches; not backward to confer the pastoral office upon their best converts; and incessant in efforts to develop their activities and energies;—"as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings."

Such would seem to be the true ideal of missions among unevangelized nations; and such, more and more, is the form which missions under the care of this Board are taking. So that, were the great body of laborers, for instance, in Eastern Micronesia, to be natives of the Sandwich Islands, not more than four or five American missionaries would be needed there. And supposing the native ministry to be sufficiently put forward in India, then a force of eighteen or twenty missionaries would suffice as leaders in the spiritual conquest of the million of Hindoos in the Madura District; and half that number for the territory we are occupying in Ceylon.

Now that is *economical* in missions, which tends most directly to the great end of missions, namely, erecting, through the divine blessing, a self-sustained, self-governed Christian community; and in the economic constitution of missions there are numerous unsettled or but partially settled questions, which one way or another must greatly affect the expenditure. Among these are,—the proper number of missions to ensure to a Missionary Society an unfailing interest in the sympathies of a large community; also, the proper number of missionaries for a given field; their location and salaries; and the sanitary arrangements adapted to the several missions. Education for the native ministry is an economic point of the highest importance, because of its bearing on the expenditure. Opinions vary among missionaries, and among their directors, though less than formerly, as to how far the native ministry should be educated above the general average of intelligence; how far in the isolation of boarding-schools; with what changes in their habits of food and clothing; and to what extent in the English language and literature.

The Board is believed to have made no small advance in working these problems out in the direction of a wise economy. During more than a score of years, since the system of estimates and appropriations began, the missions and the Prudential Committee have been co-operating to this end,—the missions in their estimates, the Committee in their appropriations. The missions having grown somewhat faster than the practical benevolence of the churches, there has been special need of making economy an earnest study, and times of exigency have been our economic harvest-seasons. Our present civil war will doubtless prove eminently such a season. No *destructive* curtailments have been enjoined on the missions, and it is hoped they will not be; but the missions have all been urged to carry the matter of economy to the very limits of safety; and also to press the duty upon the native Christians of doing far more in the support of their schools, evangelists, and pastors.

Some persons have seemed to think, that it would be economical for the Board to reduce the number of its missions. Some would have it abandon the western coast of Africa; others advise it to retire from Micronesia. Some even propose, that we concentrate all our forces upon the Turkish empire; being apparently unconscious of the fact, that our present success in some parts of India falls very little short of that in Western Asia. Supposing us to withdraw from the Gaboon, what would be the consequences, should some of the devoted brethren there deem it their duty to remain? And what if not a few of our best patrons, friends of the African race, not satisfied with such a reason for abandoning those dark shores, should resolve to sustain them? Might not the Board thus lose more than it would gain? With regard to Micronesia, the Prudential Committee propose restricting that mission, for the present, to the groups nearest the Sandwich Islands, and to work it chiefly through native Hawaiians, and at a reduced cost. But even this will require

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some thousands of dollars; and to save that amount, some have advised to abandon all effort to evangelize Micronesia. Such advice is given without due knowledge of facts. Such a mission from the Sandwich Islands is needful to bring the Hawaiian churches up to the standard of religious independence. So that abolishing the Micronesia mission might go far to paralyze the great and prosperous work of grace in those Islands of the sea, and to oblige us to continue our expenditure there, with but little abatement, for an indefinite period.

And what, it may be asked, would be the effect upon our churches in these States, of abandoning mission after mission, field after field, simply to reduce expenses, till the sum-total is down to what a timid piety would regard as within the easy convenience of the churches? Is the present pressure of the heathen world upon our piety, to be regarded as a calamity? Would our spiritual prospects be improved, would the people of God be rendered happier and better, by making it less? Who, that knows any thing of moral forces, is not aware how much easier, how much better it is, for our churches to sustain an extended, varied system of missions, rich in facts and powerful in interest, than one that is contracted, poor in details, and with no strength of appeal? The churches greatly need a system of missions that is large, weighty, and costly enough to create in every one a feeling of the necessity for prayer, effort, courage, and the highest exercise of faith. Such missions, wisely administered through God's blessing, will be sustained, and greatly to the joy and advantage of the churches.

If then we should ever be led to resolve on extensive curtailments in missionary expenditure, those curtailments must be chiefly within the missions themselves. And since our reductions, made on the simple basis of economy, have already been carried to the extent of our present experience, what we do in this way must be effected by means of destructive inroads upon the very substance and heart of the enterprise. The matter has been carefully considered, and every probable allowance made for what native Christians may be expected to do, and for every saving that deserves the name of economy; and we believe, that the appropriations to the missions beyond sea cannot be reduced twenty thousand dollars, without the reductions becoming positively *destructive*. They will be so to the vital interests of Christ's kingdom, which he is building up, through our agency, beyond the boundaries of Christendom. It is not the missionaries, nor the missions, which constitute that kingdom, so much as the spiritual results of the missions;—the recent converts, as yet mere babes in religion; the feeble churches, not strong enough to stand alone; the native pastors and preachers, still obliged to look to foreign churches for their means of living; and the institutions for family and ministerial culture, in great measure dependent on our aid. Such is the incipient kingdom of our Lord and Saviour Jesus Christ, as it exists in most parts of the heathen world. A destructive reduction in the missions is a destructive reduction in Christ's kingdom. Every dollar withdrawn, beyond the proper demands of economy, is a wound inflicted upon that kingdom in those regions; and all the more injurious, because, as yet, all there is in the incipient stage. Where all is faint and feeble, where every disciple is ignorant and timid, the disbanding even of a school, the dismissal of a teacher, may be enough to awaken a general apprehension; the withdrawal of support from a single native pastor, may be enough to agitate and dishearten a whole community. Where shall the dismissed teacher or preacher go, when abandoned by his mission? What shall he do? How shall he live? And who will take care of those little flocks in the wilderness? Then the inquiry arises among the native Christians, What is the matter? Why these failures? Their faith in the stability of the enterprise is shaken. Moreover, the heathen hear of it,—Sanballat, and Tobiah, and Geshem, and all the rest of their enemies, and they make them afraid; "saying, Their hands shall be weakened from the work, that it be not done." This loss of confidence, and faith, and courage, these panics created among native disciples, are the worst effects of these backward movements, these retreats and panics—for such they are—of the churches at home. When we favor such curtailments in distant missions, let us realize the nature of the calamity. They are a violence upon the kingdom, upon the church, upon the body, of our Lord and Saviour.

Enough of pecuniary pressure upon the missions, and only enough, to develope their powers of economy, is healthful and well. Beyond this, it is like what has been lately seen in some parts of our distracted country,—the burning of bridges, armories, and locomotives. Better that this be done over our whole country, than that our churches, and we as members of them, should thus carry destruction into any part of the kingdom of our blessed Lord. Should we allow this to be done in order to have more means for saving our nation, (as some advise,) we do it in forgetfulness that our Lord requires his people to seek *first* the kingdom of God, as the condition of receiving and retaining their temporal blessings.

This paper was referred to a committee

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consisting of Hon. William Strong, William E. Dodge, Esq., John Kingsbury, Esq., S. B. Chittenden, Esq., and the Rev. Drs. J. W. McLane, Addison Kingsbury, and Ray Palmer, by whom the following report was subsequently presented:

The committee to whom was referred the Special Report from the Prudential Committee, relating to "Economy and Curtailments in Missions," respectfully submit the following:

They have given to the subject committed to them a careful consideration, and they cordially concur in the opinions which the Report expresses. In their judgment, it is a judicious and comprehensive exhibit of the objects to be aimed at in the prosecution of the missionary work, and of the economical principles upon which it should be conducted. While, on the one hand, it is due to the Christian community which sustains the Board, that there shall be no waste of the funds contributed, and that with those funds, under God, the largest possible results shall be secured, it is equally true that the work must go onward, and that it is both unsafe and expensive to retreat. The Board cannot afford to abandon, or even endanger, any of the agencies which they have been enabled to set in motion; agencies approved by the experience of the past, and which our divine Lord has so abundantly owned and blessed. In the conduct of missions, as in other enterprises of life, extreme curtailment is not, of course, prudent management. "There is that withholdeth more than is meet, and it tendeth to poverty." Your committee cannot regard as true economy such a retrenchment of expenditure as would imperil the safety of any of our missions, or hazard the loss of their efficiency. It is cheaper to retain than to re-acquire. Nor is there anything in the experience of the past, or in the exigencies of the present, or even in the faith of the churches, weak though it be, that should cause the Prudential Committee to faint, or induce them to go backward. The rich blessing bestowed upon nearly all the missions during the past year is rather a Heavenly voice calling upon the Board to "hold fast" that which it has, and urging to onward progress.

Your committee therefore recommend that the Special Report committed to them be adopted, in connection with the following resolutions:

1. *Resolved*, That the exigencies arising from the civil war now afflicting our country, are such as to justify the Prudential Committee in calling upon the several missions to economize expenditure so far as is safe; but that, in the opinion of the Board, there is no sufficient reason for such curtailment as may endanger healthy and vigorous action.

2. *Resolved*, That in the present aspects of the cause, the Board would deprecate such curtailments in the missions as are characterized *destructive* in the Special Report on Economy and Curtailments, submitted by the Prudential Committee for consideration.

This report was accepted, and the resolutions were adopted by the Board.

Resolutions Respecting the National Crisis.

Mr. Kingsbury, in behalf of the Business Committee, presented the following statement and resolutions:

A Preamble and Resolutions suggesting some action of this Board in respect to our national crisis having been placed in the hands of the Business Committee, they respectfully beg leave to present in their stead the following resolutions:

Resolved, 1. That we deeply sympathize with our National Government in its struggle with a rebellion which threatens its very existence, and imperils the success of this missionary Board; and we fervently implore the God of nations, so to overrule the conflict, that the rebellion may be crushed; slavery, its prime cause, removed; and that peace, prosperity and righteousness may be permanently established throughout our whole land.

Resoved, 2. That we not only thus pray for deliverance from our present national distress, but also that the nation, having been purified in the furnace of affliction, and made meet for the Master's service, shall hereafter render the same devotedness to the cause of Christ and Christian missions, which is now put forth for the preservation of our beloved country.

The resolutions were adopted.

Letter from the President.

The following letter was read from the President of the Board, addressed to the senior Secretary.

Paris, Sept. 12, 1861.

My Dear Sir,—As my return from Europe will be delayed till after the approaching meeting of the American Board, I wish to express to you, and through you to the Board, my great regret at not being able to be with them in an hour of darkness and trial, so different from anything that could have been anticipated at the Jubilee meeting.

It is not merely the political theories and institutions of our country that are now, as never before, on trial before the world, but also its *Christianity*. How much is there of sympathy with Christ in what he has done, and is doing, for the redemption of the world? Conspicuous among the indications and tests of this

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will be the action of the churches in regard to their foreign missions. Have they reached, have they approximated, a point where they can be justified, either in abandoning any hopeful field, or in asking foreign aid? I trust not. Doubtless great sacrifices are required, because all that we thought permanent and held dear, in our civil institutions, is in peril; but while we make those sacrifices, shall we not be led to esteem only the more highly the privileges of a citizenship under a government that is perfect, and to estimate more fully the duty of doing what we may for the establishment, over the whole earth, of "a kingdom which cannot be moved?"

Praying that He whose guidance of the Board, and interpositions, in its behalf, have heretofore been so signal, may be graciously present in the coming meeting,

I remain faithfully yours,

MARK HOPKINS.

Letters were received from Dr. William Allen, O. E. Wood, Esq., and Rev. Daivd L. Ogden, corporate members of the Board, expressing their regret in being prevented from attending the meeting.

New Members and Officers.

Rev. T. A. Mills, Dr. E. L. Cleaveland, Hon. Linus Child, Dr. D. H. Allen, Dr. Fowler, and Prof. Bartlett, were appointed a committee on new members and officers. They reported that, "in view of the large accession of corporate members made at the last meeting of the Board, the committee deem it inexpedient to make any nomination of new members at this time." For officers they recommended the following persons, who were accordingly elected for the ensuing year.

MARK HOPKINS, D. D., LL. D., *President.*
Hon. WILLIAM JESSUP, LL. D., *Vice President.*
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEHEMIAH ADAMS, D. D.,
AUGUSTUS C. THOMPSON, D. D.,
Hon. WILLIAM T. EUSTIS,
Hon. JOHN AIKEN,
HENRY HILL, Esq.,
ASA D. SMITH, D. D.,
WALTER S. GRIFFITH, Esq.,
ALPHEUS HARDY, Esq.,
Hon. LINUS CHILD,
WILLIAM S. SOUTHWORTH, Esq.,
Prudential Committee.
RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
Corresponding Secretaries.
GEORGE W. WOOD, D. D., *Corresponding Secretary resident in New York.*
SAMUEL M. WORCESTER, D. D., *Recording Secretary.*
JAMES M. GORDON, Esq., *Treasurer.*
MOSES L. HALE, Esq., } *Auditors.*
Hon. SAMUEL H. WALLEY, }

The committee also recommended the following resolution, which was adopted:

Resolved, That the Prudential Committee be authorized to employ one additional person to aid the executive officers of the Board, whose position, salary and duties, shall be fixed by the said Committee.

Place and Preacher for Next Meeting.

On Place and Preacher for the next meeting a committee was appointed, consisting of Dr. Child, Rev. M. Gelston, Rev. Ira Pettibone, Horace Smith, Esq., Rev. H. B. Eldred, and Rev. D. H. Temple. They recommended Springfield, Mass., as the place for the meeting, and that Professor Henry Smith, D. D., of Lane Seminary, be the preacher, and Professor W. G. T. Shedd, D. D., of Andover Seminary, his substitute. The recommendations were adopted.

Resolutions.

The following resolutions occupied the attention of the Board during a considerable portion of the sessions of Wednesday morning and afternoon, earnest addresses being made in connection with them, by many members and missionaries, after which they were adopted with, apparently, entire and most cordial unanimity.

Resolved, 1. That we humbly and thankfully recognize the goodness of God, during a year of unexampled trial for our country, in that he has inclined so many pastors to urge upon their people, with increased earnestness, the claims of the heathen, and has also inclined so many congregations, for the honor of his Son, to transcend their former liberality; so that, instead of being called to lament an embarrassing indebtedness, we are permitted to rejoice in an unexpected and most grateful deliverance.

Resolved, 2. That we regard it as a sign of promise and hope, that so many of our mission churches, "to their power, yea, and beyond their power," are "fellow-workers unto the kingdom of God;" and we would speak with the liveliest gratitude of the "grace of God bestowed" upon the Nestorian Christians, so that "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality."

Resolved, 3. That we discover no valid reason for discouragement in the present condition of our country, being fully persuaded, from the ability which the churches still possess, viewed in connection with the free and generous spirit with which all classes are responding to the appeals of patriotism, that we may hope for a cheerful acknowledgment of the claims of Him

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who is the Prince of the Kings of the earth, and whose dominion embraces, sustains, and controls all others.

Resolved, 4. That in order to this, our churches need to be more deeply impressed with the magnitude and sacredness of the enterprise, and the exceeding desirableness of a thorough and efficient organization, inasmuch as, without the former the best machinery, and without the latter the best intentions, will fail of their legitimate results.

Resolved, 5. That the pastors, co-operating with the Board, be earnestly requested to present to their congregations, on all proper occasions, the claims of the missionary work; (1) because of its unspeakable importance to the heathen, for the life that now is, and for that which is to come; (2) because of its inestimable value to our churches, in preserving their doctrinal soundness, in developing their benevolence, in giving them strength for home duties and home conflicts, in heightening their estimate of the unsearchable riches of Christ, in elevating their conception of that kingdom which must stand forever; (3) because of the honor and the love which it secures for our Emmanuel, at the same time that it enables him to see of the travail of his soul and be satisfied.

Reoslved, 6. That the pastors be also requested to introduce the best system (if not already done) for collecting the offerings of their people, which their circumstances allow, making it their special endeavor to carry the claims of a perishing world, and of Him who died for it, at least once a year, to every man, woman and child in their congregations.

Resolved, 7. That the importance of fervent prayer be urged upon all the friends of the Board, in order that the God of missions may bestow a more abundant blessing upon his servants abroad, and incline his people to devise liberal things at home; and to this end the monthly concert is warmly commended to the affections and support of all our churches.

Resolutions of thanks were also adopted as follows:

Resolved, That the thanks of the Board be given to the Rev. Dr. Storrs, of Brooklyn, N. Y., for his sermon on Tuesday evening, and that he be requested to furnish a copy for publication.

Resolved, That the thanks of the Board be given to the Committee of Arrangements, for their services in providing for this meeting, and to the families and individuals of this city and vicinity, for their Christian hospitality and kindness, in entertaining the members and friends of the Board, who have been in attendance.

Resolved, That the thanks of the Board be given to the Directors of the several Railroad, Steamboat, and Omnibus Companies, who have reduced the fares of those who have attended this meeting.

Resolved, That the thanks of the Board be given to the 1st, 2d, and Euclid-street Presbyterian, and the Plymouth and West Side Congregational churches, for the use of their several houses of worship.

A communication having been received from the Librarian of the Cleveland Library Association, extending to the members of the Board the privileges of the reading-room during their stay in the city, it was

Voted, That the thanks of the Board be given to the Association.

Devotional Services.

Each session of this meeting of the Board was opened with prayer, the assembly being led, successively, by Dr. Shepard, Rev. Mr. Shaw, of Ohio, Dr. Cox, Rev. Messrs. Betts, of Ohio, Ward, of Pennsylvania, and Prof. Bartlett, of Chicago. Prayer was offered on other occasions, also, in connection with the business meetings, and the congregation frequently joined in songs of praise. Prayer meetings, fully attended and of great interest, were held Wednesday and Thursday mornings, in the Second Presbyterian Church, at a quarter past eight o'clock, the business meetings commencing at half-past nine.

On Tuesday evening the annual sermon was delivered by Dr. Storrs, of Brooklyn, N. Y., from 1 Cor. i. 28: "Yea, and things which are not, to bring to nought things that are." The devotional services of the evening were conducted by Rev. T. A. Mills, Dr. Cox, and Dr. E. L. Cleaveland. On Wednesday evening, meetings were held in three churches in the city, which were addressed by returned missionaries and others.

The Lord's supper was administered Thursday, P. M., in the Second Presbyterian and the Plymouth churches, to a large number of communicants. The services were conducted, at the Second Presbyterian Church, by Drs. Bouton, Thompson of Ohio, Condit of Auburn Seminary, Kitchel, and Patterson; and at the Plymouth Church, by Prof. Allen, Rev. T. A. Mills, and Drs. Child, E. L. Cleaveland, and Ray Palmer.

Railroad arrangements being such as to make it desirable that most of those who were in attendance on the meeting should leave Friday morning, the customary closing services were held on Thursday evening. Mr. Lindley, of the Zulu mission, spoke in a very feeling and impressive manner in behalf of

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the missionaries; Judge Jessup, in behalf of the Board and the friends from abroad who were present, expressed grateful acknowledgments to the people of Cleveland, not for their kind and liberal hospitality alone, but especially for their Christian sympathy and their prayers; and Dr. Aiken, chairman of the committee of arrangements, made an appropriate response in behalf of that committee and the people of the city. The congregation united in singing, first, the last two verses of the Missionary Hymn:

Shall we, whose souls are lighted;

And then the last three verses of the usual parting hymn, commencing with the words,

When we asunder part,
It gives us inward pain.

The benediction was pronounced by the venerable "Father" Keep, of Ohio, who had previously, during the evening, made some very appropriate and affecting remarks.

Adjournment.

The Board adjourned to meet at Springfield, Mass., on the first Tuesday of October, 1862, at four o'clock, P. M.

This was by no means one of the largest, but it was generally felt at the close, it is believed, to have been one of the *best* meetings of the Board. Sixty Corporate members, under the circumstances a remarkably large number—nearly two-thirds as many as attended the Jubilee meeting in Boston—and something more than one hundred and sixty Honorary members, were present; much the greater portion of the latter being from Ohio and other Western States. The whole number of strangers in the city, in attendance on the meeting, was said to be from eight hundred to a thousand. At every session, with the exception of the first, on Tuesday afternoon, the assembly was as large as could be conveniently accommodated in the audience room of the church, and several meetings were much crowded. The religious tone of the occasion was excellent. No marked difference of opinion; no unpleasant discussion; nothing to jar upon the feelings, or to mar the enjoyment of harmonious Christian fellowship in hallowed purposes, for a great work, occurred. A feeling of relief in view of the unexpectedly favorable condition of the treasury, and a subdued but deeply grateful sense of the goodness of God towards the Board and its work thus far, during a period of such unprecedented trials in our country, seemed to call forth, not a spirit of vainglorious confidence, but of trustful reliance upon Him who is Head over *all* things to the church, and a purpose, prudently but hopefully, to go forward, not only making, personally, more liberal and prayerful efforts to support this work, but doing more to enlist in its behalf, the sympathies and efforts of all the church, and all the rising generation. Much was said of the importance of a more perfect organization of the churches with reference to their benevolent contributions,—of some *system* which should reach all, old and young, and secure regularly, not the large donations of the more wealthy only, but the smaller contributions of those whose means may be small, but whose sympathies and prayers and gifts, *large* in the Master's esteem, are so much needed. The influence of the meeting cannot but be happy, and the prospects before the Board and its missions seem far brighter than they did a short time since. Let the church be encouraged to more earnest and trustful effort, and her Redeemer and Lord will surely give her the victory.

INTELLIGENCE FROM THE MISSIONS.

Micronesia Mission.

APAIANG.

LETTER FROM MR. BINGHAM, APRIL 5, 1861.

AVAILING himself of an opportunity to send by way of Sydney, Mr. Bingham wrote somewhat briefly, but giving, as will be seen, intelligence of a pleasing character. He first reports visits to other islands, in his boat, that he might preach Christ, and then his work and encouragements on Apaiang.

Visit to Tarawa and Maiana.

You were doubtless long ago advised of the departure of the Morning Star from this island, on the 12th of September last. We have had no opportunity to write you since then. Let me now give some account of our missionary labors for the past few months. I was busily occupied from the departure of the Morning Star until the 9th of October, in preparing the Star of Peace (a large surf

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boat, recently arrived from Boston) for performing missionary tours to Tarawa, Maiana and Marakei. Provided with a chronometer, (kindly loaned by Capt. Randall,) quadrant, Bowditch's Navigator, chart, compass, food and water sufficient for five persons one month, I left my home October 10th, accompanied by Mrs. Bingham, Kanoa, and three natives. We reached Tapiang, the station of our brethren Mahoe and Kaina, on Tarawa, about sundown of the following day, having spent the night at the southern extremity of our island. With them we left Mrs. Bingham, and joined by a native of Mariana we set out for that island about noon of the 12th. We crossed the great lagoon, anchored outside for the night, and reached Maiana after dark the next day; where we were kindly entertained by Mr. Fisher, a foreigner resident upon the island as a cocoanut-oil trader. During the four succeeding days we preached in all the villages of the island, to over 2,000 heathen, who doubtless then heard for the first time, the news of salvation through Christ. The old king cordially welcomed us and wished us to take up our residence among his people; and we were informed that he had already selected a site for the residence of missionaries. The people we found much given to drunkenness, but many were willing and even eager to hear, especially among the elderly men. The interview with Terabangaki, the famous priest of Tabuariki, the principal deity of the Kingsmill Island, was a pleasant, and I trust a profitable one. Many of the people of Apaiang had urged us to desist from our purpose to visit Maiana, lest this priest should miraculously occasion our destruction.

We sailed again for Tarawa, October 18, and reached Tapiang on the 19th, having been mercifully favored by a kind Providence when we seemed in imminent danger of being carried adrift by a strong westerly current. Having assisted our brethren at Tarawa on the Sabbath, we returned to our homes the next day, October 22.

Visit to Marakei.

On the 14th of November I set out with Kanoa and three natives, for Marakei, which we reached at sundown, having experienced on the passage two very severe squalls. The latter of the two blew over several houses in Marakei. We landed through a heavy surf and were kindly received by the people. The next day we called upon the king, who seemed glad to see us, and urged us to remain upon the island. In four days we had preached in all the villages of this small but lovely island, to over 1,000 people. Here, as at Maiana, drunkenness prevailed, but many were found ready to listen to the story of the cross, upon whose ears the name of Jesus then first sounded. On the 19th, we were ready to return, but the absence of our crew prevented. Heavy westerly gales set in, and we were wind-bound until Saturday the 24th, when we put to sea, barely escaping destruction in the surf, through which, however, we were mercifully conducted by our heavenly Father. The wind hauled ahead, we were much delayed, and did not reach our homes until half past two o'clock at night, when we were welcomed by those who had naturally felt some concern for us during our protracted absence.

Work on Apaiang—Progress.

During the winter months I gave myself to the work of translating. The revision of Matthew was completed, and the translation of John finished on the 28th of February. During a portion of March I labored still further to perfect the Gospel of Matthew, and to add to our limited number of hymns. My brother Kanoa has, in the mean time, made one complete tour of our island, and nearly finished the second. Our school has not flourished, but we are gratified in witnessing the efforts which several adults have been making to acquire the

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art of reading, since the beginning of the new year. They have had much assistance from the children who have been previously taught, and who are still receiving instruction. Among the successful ones are the king and his wife. Many are beginning to clothe themselves, and some forty are quite regular in their attendance at the Sabbath service in the chapel.

Hopeful Converts—Religious Interest.

You will rejoice to learn that we believe the Holy Spirit is with us. It was my privilege to baptize two converts from heathenism on Easter-day. We have strong hope that they are indeed lambs of the flock. One is a middle-aged man, Tenakao, who has hardly ever, if ever, failed to be present at the Sabbath service, for upwards of two years. On new year's morning he called to tell me of his intention to try to serve God, and that intention I believe he has been enabled, by divine grace, to carry out, in a spirit of much humility. The other is a young lad, about fifteen years of age, who has been a member of my family for more than ten months, and who, from his *extraordinary intelligence*, as compared with his countrymen, proves my main assistant in the work of translation. For him we have entertained much hope since last November. For many weeks past, both these converts have gone out regularly on the Sabbath, to some neighboring village, to teach and exhort; while Kanoa and myself, accompanied by Mrs. B., have gone in the opposite direction. I have very strong hope that this young lad will make a most effective preacher of the gospel to the benighted heathen of the Kingsmill Group.

On the 21st of March the missionaries of Apaiang, with their families, visited our fellow-laborers on Tarawa, and returned on the 27th accompanied by Mr. Mahoe and family, whom we invited to be present upon the occasion of the baptism of the *first converts*. They returned day before yesterday, in the Star of Peace. We look for Kanoa, who went in exchange, to-day. At present we are not a little cheered in our work. The king and his wife give us much hope; he has put aside his other three wives. Our weekly and Sabbath prayer meetings are well attended. The king offered prayer at our last monthly concert, and one native contributed the first shell of cocoanut oil for the missionary cause. I have reason to believe him a Christian, and his wife is also hopeful. Others are interested, and inquiring the way of life; among them some women. Pray for us, that such a blessing may be poured out upon us as shall result in glory to God and his Son, and in joy to the church of Christ in our fatherland.

Zulu Mission.—South Africa.

Station Reports.

Some notice of the annual meeting of the Zulu mission, and portions of the general letter, appeared in the Herald for October. A few of the station reports have now been received, from which somewhat extended extracts will be given here.

Umvoti.

Mr. Aldin Grout, of this station, reports:

Though compassed about with many infirmities during the year, so that I have been able to do but a small portion of what seemed important to be done, I have really accomplished more than in any previous year of my life, and the apparent progress of our work has also been proportionally great.

My Sabbath congregation has averaged about 250, the same persons being very regularly present; yet on many Sabbaths we have had so many others that we were obliged to seat them on the floor. A decided increase has been visible during the last half of the year. I have received six individuals to the church from among the heathen; but have felt obliged to dismiss four, and one has died. The present number is 57. Our Sabbath school numbers 150, and the members of it have manifested a

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commendable interest in the study of the Scriptures, as well as progress in scriptural knowledge.

Religious Interest.

A very pleasing religious interest has existed among us during the last five or six months. I can hardly say when the interest commenced. Some nine months ago, our people very cheerfully took up a collection of £9, to assist in liquidating a debt which our society had incurred. As they did this at once, spontaneously, and without any previous notice that a collection was to be called for, I thought it indicated improvement, as they had never taken up so large a collection at any one time before. But it was the first of January when we witnessed an outburst of religious emotion, at the time of the World's Daily Prayer Meeting. The interest was not at all confined to members of the church. Many others came into the prayer meetings, and seemed to come as a matter of course, and as if they felt the same interest that the church members did. There was decided, deep feeling, and this feeling continued after the close of the meetings. In February, we gladly responded to a call from Amanzimtote and Ifumi, to observe another week of prayer. By this time there was a speaking-out of feeling, and the number of those who seemed anxious for particular, personal instruction as to their duty, was too great for me to see them separately, at their homes. I therefore appointed a meeting expressly for that purpose, when twenty-six were present. Others, who came into subsequent meetings of the kind, increased the number to more than forty, most of whom appear well up to the present time.

Civilization.

When we hear of such an increase of religious interest among a heathen people, we naturally expect a corresponding progress in civilization. Accordingly I have to say, that there has never been anything like so rapid change in this respect in any previous year, as in the one now closing. Every man now desires to own a plot of ground; there is a rush for wagons, oxen and ploughs; many are laying plans for upright houses; and as to garments, if the improvement continues, we shall soon see our entire Sabbath congregation respectably clad.

Among the fourteen or fifteen wagons owned by the people, four are new, having been procured within the last year. They have also quite a number of carts; as near as I can learn, more than two hundred inoculated oxen, trained to the yoke, and a good supply of ploughs, perhaps thirty. About one hundred and forty men on the reservation have had plots of ground set off for them, and indeed, nearly all the land on the reservation has now been surveyed. Some thirty-seven of the people have upright houses.

Chapel—School.

I have previously alluded to the fact that our chapel, sixty feet by thirty-two, has become too small for us. This is the second chapel that we have built and outgrown. Because unable to buy good materials, and hire labor, we erected them with our own hands, and of course they were temporary. Our present one, though of burned bricks, is reminding us, by cracks in the walls and the giving way of roof timbers, that we ought not to depend on it as a place of worship, and we have already made a beginning at planning, and collecting money and materials for a new and more commodious house. The people now propose to procure good materials and employ workmen, hoping that it will not be necessary again, in their day, to build a house for worship.

Last, though not least, is our day school. It is taught by a native, employed and paid wholly by the people, at an expense to them of £3 per month. The scholars, numbering between thirty and forty, are, I think, as forward as

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white children of their age usually are in civilized countries; and when let loose from school, are as noisy, playful, and happy as any children.

Ifumi.

The Church—Trials.

Mr. Ireland, of Ifumi, after mentioning some very trying, as well as some more pleasing events, incorporates in his report an account of a meeting of the native Christians at his station, and of the action of their Home Missionary Society, which will be read with great interest. He writes:

The history of our station, during the year now closing, has been marked with events both pleasing and painful. We have had many things to encourage us, and to lead us to feel that the good work, on the whole, was steadily advancing; but there have been also many things which have pained us beyond expression, and which constitute by far the darkest chapter in the history of our missionary trials and discouragements. You are aware that our new chapel was dedicated under favorable auspices, on the 26th of July last. From that time till the meeting at Amanzimtote, in October, in commemoration of the Jubilee meeting of the Board, nothing of moment occurred to disturb the quiet current of events. Moreover, that meeting was a time of special interest, and we still have reason to believe that it has been the means of lasting blessings to each of these stations, for we believe it was the means of bringing to light some dreadful facts in reference to the immorality of some of the prominent members of our station.

We had been at home only about three weeks when these sad discoveries were made. Without entering into particulars, I will only add that this affair resulted in the suspension of five of our church members. Three of these, however, I am happy to say, have manifested deep penitence, and their subsequent walk has given us much reason to hope that they have truly repented. Still I think it may be best not to be in haste in re-admitting them to church-fellowship. There are also four other members of our church, concerning whom no formal church action has been taken, but whose walk has not been either orderly or consistent, and whom I do not regard as in good standing. The number of new members admitted during the year has been seven, several of whom had been candidates for a long time. Within the year, seven infants and young children have received baptism, making in all 39. Another Christian marriage has taken place, making a total of 20.

Schools—Congregations.

The children's day-school has been taught during the greater part of the year by a female member of our church, the same as in the year previous. I have not yet got my people to the point of supporting the children's school, partly because they have given for other benevolent objects—I had almost said beyond their ability—but chiefly, I think, because we have not been able to procure a teacher who is much in advance of some of the scholars. I have had a class of bright little boys in arithmetic, and Mrs. Ireland, when her health would permit, has taught the same class in English and geography. She has also taught a number of adults, both male and female, in reading Zulu.

For some time after getting into the new chapel, our congregations were considerably larger than they had previously been, but I find that on the whole, the average is slightly above that of the past year.

The week of prayer, in January, was observed with evident indications of the Spirit's presence. Prayer-meetings were held twice a day during the week, and the attendance was very good. The 23d of January was also observed here, and at some of the other stations, as a day of humiliation and prayer; confession was made by several of the delinquent members in public, and from the beginning of the following week, daily

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morning and evening prayer-meetings were held in the chapel, at which nearly every man at the station, as well as a majority of the women, were generally present. These meetings continued until the first of April, and during all this time the attendance was good.

Since the last report, one year ago, our people have paid the following sums for benevolent objects: towards liquidating the debt on the chapel, £14 10*s.*; Jubilee thank-offering, (already reported,) £19; for home missions, £11 1*s.* 3*d.*; making a total amount during the year of £44 11*s.* 3*d.*

Commemorative Anniversary—Home Missions.

June 26. During the past week, the annual meeting of the Christian natives belonging to our mission has been held at this station. You are probably aware that this anniversary was originally started to commemorate the occasion of the landing of the first missionaries of the American Board in this field. And it is held in turn at the various stations of our mission, where there are a sufficient number of Christian families to entertain those who may come from the other stations. The number present from abroad, of station natives, on this occasion was about one hundred and fifty, and the hospitality of our little community was taxed to the utmost. The meetings commenced on Thursday evening. At sunrise on Friday morning the natives had a meeting by themselves, and at eleven o'clock I preached a missionary sermon, from the words, "Freely ye have received, freely give." There was a congregation of more than two hundred. In the afternoon, the anniversary of the Native Home Missionary Society was held, when a large number were present, and several addresses were made. Among the speakers was *Umbiana*, the missionary candidate referred to in my last letter, who is shortly to commence his missionary labors in a remote part of the field, between Mapumulo and Esidumbini stations. It was thought better to have the contributions collected by a man appointed from each station, and paid in to me, rather than to have a collection taken up after this meeting. Accordingly, on the following morning these local treasurers came to me, each bringing the amount he had collected, which was as follows:—From the Umvoti station, £8 10*s.* 9*d.*; from the Inanda station, £8 10*s.*; from the Amanzimtote station, £4 10*s.* 9*d.*; and from the Ifumi station, £9 15*s.* 3*d.* I have also received £1 6*s.* from our people for the same object, making in all from Ifumi, £11 1*s.* 3*d.*, or a total amount of £32 12*s.* 9*d.* It is due to the people from Amanzimtote to remark, that as the meeting was a week earlier than they had expected, they were not quite ready to make their contributions. They had pledged themselves, at the October meeting, for more than £17, and they say the balance shall soon be paid in. The Ifumi people are also pledged for about £3 12*s.* more, and the Umvoti people for some £4 or £5 more. This will make an aggregate of more than £50 for the past year, or more than enough to support two native preachers, at £2 per month each. Here we have something more than mere promises, and I hope that before another meeting of our mission, another suitable man will offer himself for the work. It is understood that the funds thus raised will be expended under the direction of the mission, and that the final choice of the men to be employed, and the amount of compensation they shall receive, will be decided by the mission. I trust that this small beginning is but the earnest of a good time coming—a time when these once degraded Zulus will be able and willing to support a large, faithful and useful band of native laborers, among their benighted fellow-countrymen.

On Saturday, besides other meetings, which the people had by themselves, there was a sermon at 11 o'clock by Mr.

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Pixley, to a congregation of about 250. On the Sabbath we had our large chapel full; about 350, or perhaps 375, were present, of whom 150 were from the kraals. After the sermon the Lord's supper was administered. The occasion was solemn and interesting. It was a scene fitted to inspire gratitude and thanksgiving for the past, as well as hope and courage for the future. We had three services during the day, besides a sunrise prayer-meeting. With the Sabbath the meeting closed, and on the following morning our friends from the other stations left for their respective homes.

Ifafa.

Mr. Stone reports, that "the Sabbath congregation at this station has been about as good as in past years, which, considering that many of the people are away, laboring among the white settlers, is encouraging." Of several persons "hopes are entertained that they are not far from the kingdom of God." There has been much sickness among the people. "Dysentery has decimated some localities in our vicinity during the year;" and in one locality, it has swept away even much more than one-tenth of the people.

Loss by Fire — Liberality of English Colonists.

The burning of Mr. Stone's house, in May, was reported among items of recent intelligence in October. The fire was occasioned by a spark on the thatched roof, during Mr. Stone's absence. Mrs. Stone and the children escaped with only the clothes they had on; a few articles were saved by "the two little kitchen-boys," but nearly all the furniture, books, and manuscripts, were destroyed. The brick walls of the house were left standing and "yet strong," and Mr. Stone writes:

The people in the Colony, unsolicited by any of our number, have raised money by subscription, and given other things needful, much above what any one could have expected. What has been paid in, and what I have heard of as subscribed, amounts to near £200! Of this, £59 10*s.* 6*d.* have been received, and also some stores of food, clothing and cloth. This help on the part of friends here, together with the fact that the walls are yet good, has determined me to commence to put on timbers and covering as soon as possible; before the rains set in, if I can.

I shall feel very much the loss of my books, manuscripts, &c., there being scarcely a vestige of my literary workshop left me. I had about three hundred bound volumes, many of them expensive, the minister's and translator's helps; nearly one hundred volumes of pamphlets; and about one hundred manuscripts, from ten to one hundred pages or more, each. I do not feel that I ought to ask the mission, or the American Board, for any help at present, unless it be, that through them friends may send us a few necessary books.

Mr. Stone estimates the loss on the house at £125, and on library, furniture and clothing, at £196; total, £321. Mr. Ireland writes respecting this case, and the great liberality of the people at Pietermaritzburg and D'urban, as follows: "While brother Stone was absent from home, as he was returning from our meeting, a messenger met him on the road, with the sad intelligence that his dwelling and almost all its contents had been destroyed by fire. A friend of the mission in Pietermaritzburg, and another in D'urban, at once went around with a subscription paper, and in the course of a day or two secured nearly £100 in each of these towns. Up to the present time I believe there has been contributed, in money and clothing, fully £200. Such a noble example of generosity and Christian sympathy seems worthy of some public acknowledgment."

ESIDUMBINI.

Letter from Mr. Tyler, June, 1861.

In this letter Mr. Tyler gives some account of two cases from among many, which may serve to illustrate not only the cruelty and the superstition of the heathen Zulus, but some of the minor trials to which missionaries among such a people are ever exposed, growing out of such cruelty and superstition.

A Persecuted Wife.

A short time since, there came to me a woman partly clad, and with a most sorrowful countenance. I had previ-

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ously been made acquainted with her history, and was not surprised, though exceedingly grieved, to hear the following statement. "Teacher, I am driven away from my home by my husband, who has persecuted me constantly, ever since he left the missionary station at Umsunduzi. He refuses to let me go clad, has burnt my Bible, and has beaten me without mercy. Give me a guide to my father's kraal, which is a day's walk distant."

I knew, very well, that it was a sore trial for this poor woman to live with one who has shown himself to be a true "son of Belial," but feared that if she should go far away from the influence of religious instruction, she would ere long relapse into heathenism. I knew, also, that she could not obtain her four children; for, as she has been *purchased* by her husband, *he*, according to native custom, has a right to the offspring. I advised her to remain here awhile, and seriously think of the matter. She did so; but only a few days elapsed before her enraged husband came after her, armed with spears and clubs, seized her by the neck, as she was digging in the garden, and, dragging her away, compelled her to return to her miserable home. I met her as I was returning from a visit to a neighboring kraal, driven before her unrelenting husband, but had no power to rescue her. So long as the English Government in this Colony tolerates the custom of buying and selling females, and acknowledges them as *property*, how can we, or even the Government, consistently interfere in such cases? It is sincerely to be hoped that there will be some change in the laws with reference to this custom soon.

The case of this poor woman has excited our deepest sympathy. She has shown herself to be a kind and faithful wife and an attentive mother, and the great reason why she is persecuted so much, is her desire to live at a missionary station, and have her children clad and instructed. Her lot seems to be otherwise determined. It is our prayer that a brighter day may soon come to her, and that these trials may be sanctified to her growth in grace, and preparation for the kingdom of heaven.

A Dead Body—Superstitious Fears.

June 14. I returned to my station a short time ago, from a cold and cheerless ride of ten miles, in a pelting storm, and a recital of the object of my ride may throw some light on the character of this heathen people, and the unpleasant duties missionaries sometimes feel called upon to perform in "the dark places of the earth." A chief of a small tribe near my house came to inform me that the dead body of a Zulu had been found in the fields, away from the traveled road and from any kraal, and that no one had dared to approach it. He was very anxious that I should go, saying that, as the corpse had been found in his country, enemies would say that he or his people had been guilty of murder; and wishing to make a wise improvement of the event, and to impart salutary instruction, I went. By the time we reached the body, nearly twenty Zulu men had collected about ten paces from it, but no one dared to approach nearer, or to touch it. I removed the shirt and vest, which composed all the clothing the unfortunate man had on, and found no marks of violence. He may have been bitten by a snake, or may have died from the effects of cold or hunger. I had taken the precaution to bring a spade, and while a native was digging a grave, I stood under my umbrella, and preached on the importance of preparation for that world where there is no sin, no death; and urged on their serious attentions the claims of religion. I thought I could see some little seriousness in the countenances of the younger men, but the older ones appeared to me to be saying,—"What is the use of your spending your strength thus, in this cold rain?

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We have heard these things before; they are not for us, but for white people. Our worship and customs are good enough; let us alone. Wrap up yourself comfortably, come and snuff with us, and talk about matters more congenial to our feelings." Poor, besotted polygamists, victims to the "lust of the flesh," how gladly would I pour the light of divine truth into your benighted souls. After a sermon and prayer, I tried, but in vain, to prevail on some of these men to assist me in depositing the dead body of one of their own countrymen in its long resting place. They said, "It is not our custom to touch the dead bodies of any but our relatives; we dare not do it." No reward, however great, avaricious as this people are, would have induced one of these men to yield his superstitious fears, and I was obliged myself to roll the offensive carcass into the grave; for I could not bear the idea of leaving the remains of a human being to be devoured by wolves or vultures.

I have since heard, that the man who thus died was in the employ of one of my white neighbors, (a Scotchman,) had been sent on an errand, a distance of twenty miles, and was in perfect health, apparently, when he left. His employer expressed many thanks for my trouble in seeing his servant buried. The heathen friends, I regret to learn, have consulted, (as is not uncommon among these people in such cases,) the *spirit doctors* of their tribe, and endeavored to ascertain the cause of his death. The doctors disagreed, the spirits giving, at different places and times, different information; and after spending a great deal of money in this way, they have let the matter drop.

Winter—Native Improvidence.

25. We are now in the midst of the Natal winter; the nights are cold, the air dry, and the grass is being burnt, leaving the hills as black as a coal.' As it was last winter, so it is now in respect to native food. These improvident people, who almost literally "take no thought for the morrow," plant but one crop generally, (Indian corn,) and if this fails, famine ensues. Several of the kraals near my station are now out of food, if we may except a little sour milk, pumpkin vines and a few weeds, and roots they may get in the valleys. At such times we have an abundance of visitors at our station, and would that I could say they did not come merely for "the loaves and fishes." Still we have an opportunity to break to them the bread of life, and we trust the truth is not always spoken in vain. Our Sabbath congregations are at present larger than usual, and I have never before known the heathen listen more attentively to preaching.

Nestorian Mission.—Persia.

LETTER FROM MR. COAN, JUNE 15, 1861.

IN this communication, Mr. Coan mentions some incidents of interest connected with a tour in the mountains, from which he had just returned, and a visit to Salmas, now occupied by two members of the mission. This place was spoken of in Mr. Ambrose's report of exploring tours, (published in the Herald for May, 1861,) as a good position for effort among Armenians.

Gawar—The Young Patriarch.

We visited Gawar, the scene of former labors, and sat down at the table of our Lord with twenty persons, who, we trust, are the true friends of Jesus. It was a refreshing season. Three others were examined with reference to their hopes, and gave, apparently, good evidence of having experienced a saving change; but as our rule is to propound for admission three months after examination, they did not unite now.

Our visit to the young Patriarch, (a misnomer,) was very pleasant. He is a mere youth, but promises well. His uncle, deacon Isaac, has very great influence over him, and we wish he might be nearer to him; but some of our best men think that his influence is far greater at this distance than it would be were he

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living in Kochanis. He however expects to visit his nephew next week, and pass some time with him. Mar Shimon has wisely determined to avoid the mistake of his predecessor, and have nothing to do in the collection of government taxes from the people.

Interesting Conversations.

We were deeply interested in the head man of the village of Kochanis, who accompanied us two hours, on our return. His convictions of sin seemed deep and pungent, and his views of Christ, as the only atoning sacrifice and only intercessor, were clear. With tears he listened to our entreaty *now* to receive Christ as *his* Savior. He had visited Oroomiah last winter, and attended our religious services twice on the Sabbath. He is only one of many whom we meet in our mountain excursions, who seem not far from the kingdom of heaven.

We returned by way of Albagh and Salmas, passing a night at the Armenian convent near Bashkullah. We found the bishop there, who was originally from Van, a very pleasant man, and had a prolonged conversation with him and the teacher, on the necessity of Christ's sufferings and death. They seemed utterly ignorant of the vicarious nature of his passion. To their minds, he came to lay down certain precepts, establish certain rules, ceremonies and observances, and to set a perfect example for us to follow. Our conversation was not controversial, but in the way of friendly inquiry. We continued to press the inquiry, *why Christ died*, till they finally said, "We do not know; tell us." We then turned to the fifty-third chapter of Isaiah, and read it with them carefully. It was nearly midnight when they left our room. They had become so absorbed in the conversation that they failed to heed the convent bell, which summoned them to evening prayers. They regretted our very early departure, and seemed disappointed in not being able to hear more of this way.

We found our brethren Ambrose and Shedd living in their own hired house, in the old city of Salmas. The Jews seem glad to have them there, and evidently hope their condition will be ameliorated. Mussulman women crowded around from curiosity, while the Armenians seemed to keep more aloof. But few Papists call, and they, probably for mischief; but the gospel is preached to all who come, whether they hear or forbear. The Papists are straining every nerve to get us out of that plain. When there, we called on the Prince of Khoy, who is also Governor of Salmas, and was there on a visit. He treated us courteously, but his ears had evidently been filled, for he asked us if we had authority to reside in Salmas, and wanted to know why the Catholics hated us so, &c. We replied, that we wished ill to no one, and supposed we were under the shadow of the Shah and not that of the Pope; and that as long as we continued to labor for the good of the King's subjects, we certainly had all the privileges of the most favored foreigners; that if Frenchmen could live in Oroomiah and Salmas, we supposed we could also. He assented, but volunteered a friendly word in reference to seeing the authorities at Tabreez, whither Askar Ali Khan, and Mr. Clozelle, the Lazarist, had already gone, doubtless to prejudice our cause.

Benevolence—Personal Efforts.

The statements in regard to several topics briefly alluded to by our brother at the close of his letter, are calculated to encourage hope, and to call forth more earnest prayer for the pious Nestorians, that they may have grace still, and increasingly, to press forward in efforts for the spiritual good of their own people.

Our monthly concert in May was an interesting occasion. All our helpers from the plain met at the city. The morning was occupied with a general prayer meeting; in the afternoon Mr. Cochran presented the duty and the privilege of the Christian to give in aid

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of Christ's cause; and in the evening the subject of greater and more efficient labors in the mountains, was the theme. An excellent spirit seemed to pervade all the meetings, and prayer was fervent for the dwellers in those fastnesses. Several seemed willing to canvass the question of giving themselves to labors there. Time will show whether their ardor cools.

It has been decided to have a meeting of all our helpers, from the plain and mountains, in July, for mutual prayer and consultation, and to discuss topics of general interest to them and their work; such as Sabbath schools, the office and duty of a good pastor, the best style of preaching, the proper observance of the Sabbath, how far a pastor and preacher can consistently engage in secular pursuits, temperance, &c. These subjects have been given out, and individuals requested to prepare papers on them, to be read and discussed.

Congregations — Sacramental Occasions.

Our congregations on the Sabbath, at the city, continue full,—fuller than usual. In the villages the attendance in some cases is better than formerly, and in others there is a falling off, from the fact that great numbers have gone to Russia for work. Our sacramental occasions in the villages are precious seasons, and exert a great influence for good. At almost every one there are additions. The growth of the churches in the villages is steady and sure, and we are doing what we can to prepare both pastors and people for the day, which is coming, when they will be able and willing to sever their pecuniary connection with the Board. May the Lord hasten it in his own good time.

We are distressed beyond measure at the sad, sad news from our beloved country. But we will not despair. We hope, even yet, to hear that God in wrath has remembered mercy.

Mission to Eastern Turkey.

BITLIS.

Letters from Mr. Dwight, of Constantinople, July 2 and 8, 1861.

Readers will be glad still to follow Mr. Dwight in his interesting tour through so large a part of the missionary field in Western Asia. This tour was not undertaken, as has been erroneously stated in the Journal of Missions, in any measure "for his health," but rather with the apprehension that the labor and exposure might be more than he could well endure. His family having been broken up by his sore affliction in the death of his wife, he was so situated that he could re-survey the ground which he traversed, under so different circumstances, thirty years ago, witness what God had wrought in that field through the agency of Christian missions, and again, as he hoped, do something to forward the great work. Respecting his purpose and motives he writes, in a letter recently received: "If I ever undertook a tour under a sense of a call from God, it was this. If I ever undertook one with a clearly defined missionary object, it was this. I obeyed the call, and embraced the providential opportunity, with the hope and desire of being able to preach the gospel extensively in the land; to confirm the churches; to open the way in some new fields, for their speedy occupation by missionaries; and at the same time, with the certain persuasion that my visits to the different missionary stations would at least be hailed with joy by all my brethren and sisters, who would be comforted, and might be strengthened, by my coming among them."

The journey from Kharpoot to Bitlis was made by him in ten days, and he says: "It might be performed in six without much difficulty, and even in less time, by animals without loads. We traveled slowly, but were abundantly repaid for the delay, by having the company of Mr. and Mrs. Knapp, with two children; and Mr. and Mrs. Burbank. Mr. Wheeler accompanies me, by vote of the mission, in order to make a thorough exploration of Van." On the way they visited Haboosi, Palu, and Moosh. The letters now given, like others of the series, will be found to be of interest and value, not merely in connection with the missionary work.

Protestant Muleteers—Songs of Zion.

A circumstance of interest on this

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tour was, that our head muleteer is a Protestant, and a fearless preacher of the truth wherever he goes; though I fear he is not himself altogether under its influence. His brother, who was with him, and who usually led the animal that carried the *moffas* (covered boxes on the sides of a horse) in which the ladies rode, often amused himself while moving along, by singing some of our sacred hymns, in Armenian. It was really cheering to me to hear, instead of the old and grating song of the muleteers, such hymns as "Jesus, lover of my soul," to Martin; and "How sweet the name of Jesus sounds," to Ortonville! Surely the times have changed in Turkey since my dear brother Smith and I made our tour in 1830, when even muleteers on the highways are heard singing the songs of Zion!

I have been exceedingly fortunate in having Mr. Wheeler's company from Kharpoot. He and my younger brethren kindly insist upon my doing nothing to help myself on the road, but that I shall leave every thing to them.

Moosh and its Plain.

At Moosh we found our good brother Simon, who, with his wife, gave us a very cordial welcome. This is at present the only out-station of Bitlis, and a place of some importance, the residence of a Pasha, although at present the number of Protestants does not exceed ten souls. There are one hundred Armenian villages on the plain of Moosh, and in the valleys of the surrounding mountains, containing in all, about 23,000 Armenians. In one of these villages, at least, Havadvorig, the work of God has commenced, and before long there will be a Protestant congregation there. About thirty persons are ready to be separated.

The plain of Moosh is elevated about 4,300 feet above the sea-level. It is of an oval form, almost without a hill, some fifty or sixty miles in length, extremely fertile, and yet very little cultivated. The city itself is built upon a hill on the southern side of the plain, it is very old and ricketty in its appearance, the streets are exceedingly filthy, and it has every appearance of being an unhealthy place.

British Consul—Kind Offices.

We found on arriving at Moosh, that Mr. Dalzell, the British consul of Erzroom, had just made a visit there, and had gone to Bitlis and Van. His tour was very timely for us, as well as advantageous to the Protestants in these parts. The presence of such a functionary just at this time in these cities, where Protestantism is still exposed to many insults and outrages, could not but operate favorably to our objects, or, at any rate, to our quiet passage through this part of the country. We called upon the Pasha of Moosh, who received us with marked politeness. When told that Mr. Knapp (who was with us) resided in Bitlis, he said to him: "If you, or the Protestants of Bitlis, ever have hereafter any trouble, just write directly to me, and I will do for you all in my power. I have had a conversation with the British consul on the subject, and *I* am to be to you, henceforth, in the place of a consul. Write to me directly, and nowhere else." The Pasha also informed me that Mr. Dalzell, whom I had not then had the pleasure of knowing, had spoken to him about my expected coming, and desired him to do what he could for me. This was certainly very kind, and the Pasha very freely offered his services.

Bitlis—Its Advantages as a Mission Station.

It was very plain to me, on arriving at this place, that Bitlis, and not Moosh, is appropriately chosen as the centre of our missionary operations in this part of the field. 1. Moosh is evidently unhealthy, while Bitlis is proverbial for its salubrity. 2. The houses are exceedingly mean in Moosh, and new ones must be built for missionaries, while in Bitlis

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they are uncommonly good. 3. Moosh and its villages can easily be superintended from Bitlis, which is distant only one day's ride, for a missionary or helper who travels without loads. We rode it, without our loads, in nine and a half hours. You can reach the nearest villages in the plain of Moosh, in four hours from Bitlis. 4. Bitlis is much more conveniently situated than Moosh for operations easterly, as far as Van. It is only four hours distant from Lake Van, and two days from the city of Van.

I have been favorably disappointed in the extent of influence the gospel has gained in Bitlis. The number of openly avowed Protestants is small, but it is most evident that many minds have been touched by the truth. I had the pleasure of preaching to a Sabbath congregation of at least a hundred most attentive listeners; and Mr. Wheeler, on the same day, preached to seventy or eighty in another part of the town, where the greatest rudeness and opposition have hitherto prevailed.

There is every reason to be hopeful in regard to Bitlis, judging from all that I saw and heard. Persecution has raged here, and the congregation has several times been broken up; but the people soon rally again. Persecution is never discouraging so long as the minds of the people are interested in reading and hearing the truth; and, to me, it is evident that such is the case in Bitlis. This is, in fact, *the cause* of the persecution, and hence we should derive from it the utmost encouragement. I saw enough to convince me that the leaven is powerfully working in the place, and there is every reason to expect that a large congregation will be gathered there.

The city of Bitlis contains a population of about 30,000 souls, about one third of whom are Armenians, and the rest Koords and Turks. An intelligent Turk told Mr. Knapp that there are six hundred villages within the district, though this can hardly be relied upon as at all accurate. I have felt strongly, since being here, the need of a thorough exploration of the whole field, and I trust that our missionaries will be able to enter upon this work before long.

I presume this place would be a very useful health retreat for missionaries in Oroomiah, Diarbekir, &c. The air is very dry; consumption, little if any known; the climate uniform; and the vicinity abounds in mineral springs. We have visited some of them, which are within the bounds of the city itself, and which are strongly impregnated with iron, and full of carbonic acid gas. The town reminds me much of Arabkir. It seems as though all the trees, for a hundred miles around, had been gathered together in this one place; and there is an abundant supply of excellent water. It is said to be nearly 5,000 feet above the level of the sea. Madder root is produced here, in large quantities, and is much used, on the spot, for dyeing red. Liquorice is a common weed on the whole eastern part of the plain of Moosh.

Interview with the British Consul and the Governor.

We were fortunate enough to find Mr. Dalzell, the British consul here, and were delighted to see how deeply he is interesting himself in the welfare of Protestantism. He had already been strongly expostulating with the Governor against certain cases of outrage and persecution that had been reported to him while at Erzroom, and by his invitation we all accompanied him to the Governor, when the general subject of protection to the Protestants was talked over, and also some particular cases of persecution that have happened; and the most positive assurances were given by the Governor, that he would see that the Protestants were protected hereafter as well as the other classes. The head-man of the Armenians of Bitlis, and one of their other magnates, were fortunately present, to hear all the good advice given by the consul, a portion of which was, very

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wisely, directed to them; and I have no doubt that they will long remember the lessons they there received.

I am happy to report myself as still in excellent health and spirits, thankful, from the very depths of my heart, for this privilege of seeing so much of the work of God in this land. It is great indeed, and you cannot well overrate or exaggerate it. Let all the churches know that God is working mightily in Turkey; and he expects them to work also.

At Van—Fourth of July.

The second letter is dated six days later than the preceding, at Van, and is as follows:

Here I am in the city of Semiramis! How strange that I should be here, at my time of life! How perfectly unanticipated by me was such a thing one year ago! Yet I trust it may not be without its use, in hastening the occupation of this part of the field—this Sebastopol of the Armenian church. To me, nothing would be more delightful than to be permitted to remain, and spend the remnant of my days in this place, in labors for the spiritual and everlasting good of this people; and I should immediately volunteer to occupy this post, were it not for the claims upon me of my motherless children, to whom I must speedily return.

We arrived here on the 4th, the day of our poor afflicted country's independence. On all our ride that day, along the shores of the Van Lake, Mr. Wheeler carried, on his horse's head, a small American flag, made for the occasion by Mrs. Burbank, of Bitlis; and I wore a rosette of the three colors on my breast. Thus we showed our patriotism as best we could, and displayed the colors of our country where, I presume, they had never before been seen; and it would be hard for me to describe the conflict of feeling that was going on in our breasts, while pondering upon the mighty struggle that is now convulsing our beloved native land, from one end of it to the other. We are so far away; off from the line of posts and telegraphs; utterly unable to know what is transpiring; when, at the same time, our souls are most deeply interested in every step of this struggle! Most ardently do we long to hear that our Government has been successful in maintaining the constitution and the laws, and in restoring peace on the best and surest grounds. But enough of this subject for this letter.

Comparative Refinement—Friendly Reception.

My first impression, on entering Van, was that it is the most civilized looking place I have found in the whole interior. The bazars, the khans, the coffee-shops, and the costume and general bearing of the people, all seemed to mark it as a sort of Constantinople in miniature. We went first to a khan, and very soon several well dressed and extremely civil Armenians came and welcomed us. We had not been there ten minutes before they all knew that we were American missionaries, but no one seemed less friendly on that account. They asked how long we proposed to stay; and when we informed them that we should leave in four or five days, they showed much dissatisfaction, and said, "Why do you not make us a good long visit?" Others expressed the desire that we would come and live here permanently. This may have been mere oriental politeness, but at any rate, we have not been repulsed.

Not finding a suitable room in the khan, we went to the Pasha's, and showing our papers, asked him to procure lodgings for us. We were soon taken to the business place of one of the wealthiest Armenians of the city, with a note from the Pasha. The individual received us very cordially, and gave us a room, well furnished, in the very centre of the city, just where we would wish to be for our work. He apologized for not taking us to his own house, on the ground that it was undergoing repairs. We were thankful that it was so ordered, for where we now are, the people have

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the most perfect freedom in calling upon us, while there, they would have been greatly fettered. We have had numerous calls; sometimes our room has been filled with visitors; and with all we have talked freely on religious subjects, and have preached to them the gospel.

The Sabbath—Preaching.

Yesterday, (Sabbath,) early in the morning, Mr. Wheeler went into a large coffee-shop, connected with the establishment where we are, and for about the space of two hours he had opportunity to preach the gospel of Christ to those who came in. Most of the time he was surrounded by a crowd, who listened with respectful attention and interest, and many questions were asked and answered. Among his hearers was a single Mussulman, with whom he had a long and friendly discussion, on the claims of Christianity. Every thing passed off in perfect friendliness, and it is a strange thing to me, that in Van, such a public proclamation of the gospel was possible without disturbance. Afterwards we had constant calls at our room, all day long, sometimes a dozen or more at a time, and to all we endeavored faithfully to make known the only way of salvation. Only one man of them all was disposed to cavil and scoff, and it was evident that he had the sympathy of none present. On the contrary, the others took our part, and rebuked him severely for his insolence. We kept no account of the number who called upon us on the Sabbath, but estimate it at seventy or eighty persons in all, which, I doubt not, is a far greater number than were ever preached to before in Van.

The Armenian bookseller of the city is very friendly, and strange to say, he offers to receive our Bibles, and some of our other books, and sell them for us! This is a good sign, for he would not risk his business here by selling our books, if there were any fear, from any quarter.

Only one man in this whole place openly avows himself a Protestant, and he has lately been frightened into silence, and for fear of man, has ostensibly returned to the bosom of his former church. He called upon us and confessed, with apparent contrition, his hypocrisy, and declared his intention of hereafter openly adhering to the truth. He was first enlightened in Constantinople, where he resided for a while, in an Armenian family. He informed me that he had often attended the preaching of the missionaries there.

A Printing Press—Boarding School.

Before coming here I had heard of an Armenian printing press having been used in Van, and the other day Mr. Wheeler and I rode out to see it. It is found in an old monastery called Varak, six or seven miles to the east of the city. So far as I know, this is the only printing press in the whole interior of Turkey, and it was established by the energetic efforts of a Vartabed called Crimyan Mugurdich Vartabed. He was unfortunately absent at the time of our visit, having gone into the Russian provinces for the collection of money for his objects. He must be a remarkable person, and very different from most Vartabeds, who live in ease and indolence. We found, at the monastery, three hand presses, fonts of type, a bindery, &c. &c., though the establishment was not in operation, on account of the Vartabed's absence.

We found also a boarding-school for boys and young men, with twenty-one pupils. All the scholars rose as we entered the school-room, and were then seated again by the ringing of a bell. Each one had a writing desk and chair, and the bed-room was furnished with bedsteads, which is all new and strange in this part of the country.

The principal publications at this press, as yet, are school-books; and a literary periodical is also issued, called the *Vasbooragan Eagle.*

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The City and Province.

The city of Van is situated near the lake of the same name, which is estimated to be 5,600 feet above the level of the sea. It is surrounded by high mountains, some of which are never free from snow. The climate is considered salubrious, though colds, coughs, and rheumatism, are frequent in winter, and for two months in summer the intermittent fever prevails in the city. In the gardens near, however, there is no danger, and there, missionary families might reside all the year round, and have such opportunities for level and shady rides and walks, as are enjoyed by no missionaries in Turkey. We rode three or four miles through the gardens, in a straight line, having a smooth and level road all the way, and rows of lofty shade trees on either side, with streams of water running between.

An Italian surgeon in the Turkish army, who has resided here for four years, assured me that the intermittent fever, prevalent in summer, is of a mild type, and in most cases could easily be prevented. He has never seen more than three or four cases of typhus or typhoid fever, during all his residence here. The population of Van is about 30,000, more than half of whom are Armenians and the rest Turks. There are none of any other class. In the whole province the statistics are as follows, taken from a printed schedule published at the press in the monastery of Varak: number of districts, 17; of Armenian villages, 432; of Armenian churches, 377; of Armenian monasteries, 56; of Parochial priests, 265; of Armenian houses, or families, 11,090; of Armenian souls, 72,589.

Van Should be Occupied.

I came here with the fixed impression that we ought not to think of occupying Van as a missionary station until considerable preparatory work should be done by native helpers, and Erzroom and Bitlis were further advanced. I find that my mind has undergone an entire change in this respect, after a visit to the spot. I now think that we cannot possibly be too soon in stationing missionaries here. No advantages would result from delay. Native helpers can do but little, in such a field, without the presence of missionaries; and now, if ever, is the time for us to enter in and take possession. I can plainly see that a spirit of infidelity has already got possession of some minds, and the faithful and earnest proclamation of the pure gospel of Christ is the only effectual remedy for this. A battle must be fought; it may be a long and desperate one; but victory will ultimately be on the side of the truth.

It is very desirable that one of the first missionaries here should be a man of some experience, if possible, and one who is already fluent in the language. He should be an earnest, forth-putting, and yet prudent man; a discerner of character, and possessed of both tact and common sense. It would be well if the other were a physician. Both should, of course, be self-denying, and devoted to the one great object of glorifying Christ.

We were surprised to find how near together our Armenian and Nestorian missions are already; and especially, how near they will be when Van is occupied. A missionary traveling without loads, on his own horse, can easily make the distance from Bitlis to Van in two days, from Van to Salmas in two and a half days, and from Salmas to Oroomiah in one day.

From our first entrance into this city until the present time, no disrespectful word has been spoken to us by man or boy, and not even a disrespectful look cast at us; which is more than I can say of most of the cities and towns through which I have passed during the present tour.

There is a strong feeling of patriotism among the Armenians of Van, which, connected as it is with more or less shrewdness and knowledge of the world, will no doubt lead to a pretty strong and

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very likely an organized resistance to the missionary; but this should only excite in us the more anxiety that the proper men be sent at the outset. Our first great effort should be to gain the confidence of the people, and command their respect. Let them have time to become acquainted with us and our real objects, and I shall not fear for the rest.

Recent Intelligence.

CENTRAL TURKEY.—Mr. White wrote from Marash, Aug. 13. He had recently visited Oorfa, and speaks of a pleasant incident and of the prospects of the work in that place, as follows:

An hour from Oorfa we were met by a company of the Protestants, one of whom said to me, "Bodvilly, I wish to ask your forgiveness." "What for?" I asked. "Two and a half years ago," he replied, "I, with two other men, stoned you and Mrs. White, and now I wish to ask your forgiveness." One of his associates in that interesting occupation has also become a Protestant, and the third is so in fact, but secretly. The work in Oorfa is making sure and good progress, the congregation numbering one hundred and fifty, and is rapidly becoming a *self-sustaining* work.

Respecting Marash, the condition of the United States, and the financial prospects of the Board, he writes:

Our congregation, all summer, has been in a good state, though there is no special interest. The average attendance is seven hundred. In the summer many go to the villages to trade, and to the vineyards, so that the congregation is always smaller than in the winter. I think I have never in my life enjoyed preaching so much as for the past two months. If Providence permit, we will endeavor to open a second place of worship the coming winter. The city is much scattered, and many would go to a place near by, who perhaps could not walk a long distance in the rain and mud. In this way, too, we think many new hearers might be brought in.

We are also endeavoring to have a schoolhouse built on our church grounds, to be used by the high school and one common school during the week, for the infant Sabbath school on the Sabbath, and also for evening lectures.

It is with deep interest we await, week by week, tidings from our loved fatherland. God is taking vengeance on her for her sins; but we rejoice in the belief that this fire will purify her, and make her yet an honor and glory among the nations of the earth. We have heretofore tried to keep secret from our people the great sin of our land, but now we speak of it; and as we sometimes portray the zeal of the north, they kindle with enthusiasm, and say, "Would that we were there also to help!" We are expecting orders from the Rooms to cut down; and we await them with pretty much the same feelings with which a man who has an amputation to be performed awaits the coming of the surgeon.

MAHRATTAS.—Mr. Ballantine writes from Ahmednuggur, July 20:

I am sorry to see that a mistake has crept into my account of my twenty-five years' labors in India, both in the Herald [for June last] and in the portion of it printed in the tract on Mission Schools. I said the number of girls in the girls' school here was now more than forty. It is printed, in both places, "more than sixty."

Two marriages were performed here yesterday, in our large chapel, Mr. Vishnoopunt officiating, of one of which I cannot refrain from giving you some account. It was the marriage of a Brahmin to a Brahmin widow, both young, about twenty-two and eighteen years old respectively. The widow is connected with a very respectable Brahmin family in this place. She was given in marriage to a Brahmin in Dedgaum (a village in Mr. Fairbank's district) when seven years old, and her husband died two years after. She then returned to her mother and brothers residing here, with whom she lived nine years in misery. Becoming acquainted with this young man, who boarded at her mother's house, they conceived a strong affection for each other, and determined to live together. Of course marriage was out of the question according to Hindoo law. Her friends used every means to separate them, but without effect. The Brahmins then put them out of caste, and annoyed them in every way possible. At length he came to Mr. Vishnoopunt and expressed a desire to embrace Christianity. He was told that he had better first be married to the woman with whom he was living. To this he consented, and they both came to live at Mr. Vishnoopunt's. The friends of the young woman tried every means to induce her to come back and live with them, but she rejected all their solicitations, and chose to be married to this young man, whom she loved. The marriage has made quite a noise here, and may lead other Brahmin widows to think how they may escape the many miseries they have to endure in their state of forced widowhood.

MADURA.—The religious interest in the Pasumalie seminary, mentioned by Mr. Tracy in a letter published in October, will be remembered. Writing on the 4th of July, Mr. Rendall says:

I add a word respecting the present interest on the subject of religion in the girls' boarding school. Last Thursday evening, just after our usual weekly prayer meeting, I was told that the girls in the school had been crying a long time, and, with Miss Ashley, I hastened over to see what was the cause. We found them on their knees, in the greatest excitement. I presume it was very similar to the state of things at the Pasumalie seminary just before the end of the last term. We succeeded, by God's blessing, in quieting them, and then conversed and prayed with them. Since then a number of the girls have appeared serious, and have come frequently to one of us for conversation and prayer.

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At a later date, July 25, he wrote again:

You will be glad to hear respecting the influence of the revival in Southern India, at this station. I should rejoice much to be able to report an extensive out-pouring of the Spirit; but while I have not this pleasure, I am thankful that there have been some indications of the presence of the Spirit, in parts of this field. You have heard of the revival in our seminary, at Pasumalie, just before the close of the last term. When the young men left the seminary, three or four stopped for a few days at Keelamattoor, where Pastor William lives. In the prayer-meetings during the week they were there, the same manifestations were noticed as at Pasumalie. The young men confessed their sins and cried for mercy. Others were affected, and soon a large number of the Romanists and heathen began to come to the meetings. The Roman Catholic catechist, however, soon put a stop to his people's coming. Pastor William informs me that the results have been as follows. 1. One heathen family has joined the congregation. 2. A few members of the congregation, who were very irregular in their attendance at church, and in getting their appointed lessons, have been awakened to new life. 3. Besides attending upon the stated morning and evening worship in the church, most of the Christians have established family worship.

I had hoped that this work would extend to the adjacent congregations; but I have seen no indications of this thus far.

The girls' school, I rejoice to say, has also been refreshed with the influences of the Holy Spirit. Four weeks since, while we were holding our usual weekly prayer-meeting, the girls were most remarkably influenced. They seemed distressed on account of their sins, and were crying for mercy. The Christian woman in charge of them, could not control them in the least. After quieting them sufficiently, I prayed with them. Since that time, on a subsequent Sabbath, the same feelings were exhibited; but the girls were glad to listen to the instruction of Mrs. Rendall and Miss Ashley. Many of them come frequently to our house for prayer and conversation, and I hope that some have really begun to serve God.

During the past six months, I have received four persons to the church; and Pastor William has received two to the church at Keelamattoor. I am thankful to be able to speak favorably of the influence exerted by this church on the surrounding community. I have continued to draw the attention of my catechists to the importance of laboring more and more for the heathen. At our last monthly meeting, there seemed to be a very good state of feeling on the subject. It is our plan, that every catechist, besides attending to the duties pertaining to his congregation, shall address some heathen assembly at least once every day. Some of the catechists are greatly encouraged in these efforts. I often wonder why it is that so few join us, when there is such an acquiescence in the truth on the part of the people. The fact is, however, that the consciences of the Hindoos have not yet been educated to choose the right when they perceive it. Expediency is the higher law with them. Truth has no claim upon them when it requires sacrifice to embrace it. I believe, however, the time is soon coming when many will break away from their shackles, and rejoice to own Christ as their Savior.

CEYLON.—Mr. Hastings wrote from Manepy, July 6:

On Wednesday last, (July 3,) we ordained Mr. F. Asbury, and installed him pastor of the church in Navaly. The occasion was one of very great interest to me. All the native pastors and missionary brethren were present, and a good number of Christians from other stations. Mr. Asbury commences his duties as pastor under favorable circumstances. The church seems united in him, and he appears to have the respect of the people. A house is in course of erection, on the compound purchased by the church, and I hope he will soon be residing among them with his family.

Mr. Spalding takes the oversight of Chavagacherry station, from July 6. There is little of special interest in our work at present. A series of evening Bible meetings is being held in various localities, for the purpose of presenting especially the claims of the Bible. They are well attended, and I hope do good. At a meeting here, a few weeks since, we had about two hundred adults present.

SHANGHAI.—In a letter published in Octotober, Mr. Blodget mentions the interest of a blind man at Tientsin in the truth. On the 10th of June he wrote respecting this man:

Chang Lieh was baptized yesterday. He is blind, having been deprived of his sight about one year since. His age is fifty years. His health is poor and his frame slender. He has one son who now lives with me; also a wife and a married daughter. He has heard the gospel for five or six months. From the first there has been a pleasing earnestness and directness in his manner, and now he declares himself determined to follow Christ, not for the restoration of his sight, nor for the alms he receives, but for the salvation of his soul. He is much affected in speaking of Christ, and of what he has done for our salvation; is ready to bear scorn and obloquy for his name's sake; and I *hope* is a true Christian, and at the last day will be acknowledged by the Savior as a lamb of his flock. God be praised that the gospel is now preached openly in Tientsin, and that he gives us reason to hope that this man is a living stone, built into his spiritual house.

FUH-CHAU.—Mr. Peet sends (May 17) an account of a recent missionary tour, with Rev. Mr. Smith of the English Church Missionary Society, during which he visited the "Northern Hills," and the valley and city of Lieng-kong. This city, "said to contain over 10,000 houses," he speaks of as one of the pleasantest he has visited in China, and says "the way seems to be preparing for the preaching of the gospel there." He also writes: "The publication of the treaty between England and China, so extensively in Fuh-chau and other cities, has had a happy effect. It is now settled that we can rent chapels and houses in the city as well as in

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the suburbs. There is manifestly an increasing disposition on the part of the people to *hear* the gospel. This is noticeable in all the villages where we have been."

Writing again, June 17, he reports the reception of two persons to the church; one a young man, who has been for some time in the family of Mr. Doolittle; the other a widow, upwards of sixty years of age. There are a few other inquirers. "The church-members and native helpers seem to be making progress in Christian knowledge and usefulness."

A letter from Mr. Doolittle, dated July 1, states that labors in that field, for the previous six months, had been much as heretofore, and there had been no serious illness in the mission families. Three members had been added to the native church, a few persons "profess to be inquirers;" two places for chapels, and a piece of ground large enough for two dwelling-houses, had been secured within the city, and a small place had been rented and fitted up for a chapel in a hamlet about fifteen miles south of the city. The fact is referred to, with satisfaction and gratitude, that a favorable change has taken place in the feelings and conduct of the people towards foreigners.

DONATIONS.

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Bridgeton Centre, Cong. ch and so. 7 30
Gorham, L. E. R. 100; Mrs. I. R. Adams, (additional,) 5; a friend, 1; 106 00
Yarmouth, Central ch. 47 00—160 30
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Farmington, Mr. and Mrs. R. 2 50
Temple, Cong. ch. and so. 3 50—6 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Bangor, 1st cong. ch. and so. 70; Hammond st. ch. Miss D. 25; 95 00
Brownville, Cong. ch. and so. 6; Rev. W. S. and Mrs. M. P. Sewall, 10; 16 00
Dexter, Cong. ch. m. c. 4 50
Foxcroft and Dover, Cong. ch. 5 54
Holden, do. bal. 3 00
Stockton, Cong. ch. 45 00—169 04
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Lebanon Centre, Cong. ch. 31 00
366 34
A friend, 10 00
Machias, Cong. ch. 32: friends, 30; 62 00
South West Harbor, Rev. J. W. Pierce and fam 3,25; friends, 75c.; 4 00
Topsham, Cong. ch. 21,44; (also 20; incor. ack. in the Herald for Oct. as fr. Dr. Adams's ch. Brunswick,) 31 44
Turner, Cong. ch. 7 66—105 10
471 44

NEW HAMPSHIRE.

Cheshire co. Aux. So. Rev. J. C. Houghton, Tr.
Fitzwilliam, Dexter Whittemore, to cons. Miss LAURA WHITTEMORE, of New York city, an H. M. 100 00
Keene, A friend, 10; A. A. Livermore, 10; 20 00
Nelson, Cong. ch. and so. 13 48
Westmoreland, do. 30 00—163 48
Merrimac co. Aux. So. G. Hutchins, Tr.
Chichester, Cong. ch. and so. 23 60
Epsom, Cong. ch. m. c. 16 00
Franklin, Cong. ch. m. c. 19,53; indiv. 12; 31 53—70 53
Rockingham co. Conf. of chs. F. Grant, Tr.
Chester, E. J. Haseltine, (incor. ack. in Oct. as fr Chester, Ms. 5.)
Exeter, 1st and 2d chs. m. c. 11 23
Greenland, E. R. G. 100 00
Hampton, Cong. ch. and so. 59 72
Stratham, do. m. c. 1 44—172 44
406 45
Colebrook, Cong. ch. and so. m. c. 15; a friend, 10; 25 00
Laconia, Cong. ch. 12 00—37 00
443 45
Legacies.—Hancock, Mrs. Sally G. Clark, by Benjamin Goodhue, Ex'r, 535 52
978 97

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. and so. 64,26; S. W. Dole, 25; 89 26
Chittenden co. Aux. So. E. A. Fuller, Tr.
Essex, Cong. ch. 4; m. c. 3; 7 00
Orange co. Aux. So. L. Bacon, Tr.
Wells River, Cong ch. and so. m. c. 13 50
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby Centre, Cong. ch. 7,37; Rev. J. Fraser, 2,63; 10 00
Rutland co. Aux. So. J. Barrett, Tr.
Benson, Cong. ch. 23,08: m. c. 9; 32 08
Windham co. Aux. So. F. Tyler, Tr.
Wardsboro', Cong. ch. by Rev. Benj. Ober, 10 00
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Springfield, Cong. ch. and so. 2 00
Royalton, Mrs. Wealthy Skinner, wh. with prev. dona. cons. DARIUS SKINNER an H. M. 50 00
Woodstock, Cong. ch. m. c. 19; M. L. 3; 22 00—74 00
235 84
A widow lady, by J. D. Vermilye, 50 00
South Hero and Grand Isle, Cong. chs. 14 00
Rupert, Cong. ch. and so. 10 00—74 00
309 84

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
South Dennis, Cong. ch. and so. 29 53
South Wellfleet, do. 5 02—34 55
Berkshire co. Aux. So. H. G. Davis, Tr.
Great Barrington, Cong. ch. and so. 43 66
Hinsdale, Cong. ch. and so. 270 25
Monterey, Rev. W. H. Phelps, 5 00
Sandisfield, Rev. Aaron Pickett, 4 00
Sheffield, Cong. ch. and so. 11 39
South Adams, do. to cons. Rev. JOHN TATLOCK an H. M. 105 00
Windsor, Cong. ch. and so. 5 00—444 30
Boston, (Of wh. fr. a lady, 1,15; a friend, 15: J. H. Eayrs, 2d, [dec'd,] for books and tracts for heathen children, 5,06; "a hard working woman," 5; a friend, 5;) 198 96
Essex co.
Andover, Chapel ch. bal. 3; a friend, 15; 18 00
Danvers, A thank-offering, 9 00
Salem, Tab. ch. m. c. 18,35; Crombie st. ch. m. c. 27,68; a sister, 3,50; 49 53—76 53

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Essex co. North Aux. So. J. Caldwell, Tr.
Ipswich, A female member of Rev. Mr. Fitz's so. 10 00
Essex co. South Aux. So. C. M. Richardson, Tr.
Rockport, Missionary sew. so. 20 00
Salem, South ch. and so. 385,05; m. c. 62,14; less counterfeit dollar, 446 19—466 19
Franklin co. Aux. So. L. Merriam, Tr.
Bernardston, Cong. ch. and so. 45 52
Coleraine, Cong. ch. and so. 8 00
Sunderland, do. 1 33
West Hawley, do. 28 75—83 60
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, L. Hallock, 2 00
Belchertown, A friend, 10 00
South Hadley Falls, 1st cong. ch. by Rev. R. Knight, 16 00—28 00
Middlesex co.
Brighton, 2d cong. ch. 183,25; m. c. 12,03; to cons. Rev. RICHARD GLEASON GREENE and ASA HUNTING H. M. 195 28
Carlisle, Cong. ch. 10 01
East Cambridge, Evan. cong. ch. m. c. 13 00
Framingham, A few ladies of the cong. ch. 27 50
Lowell, Appleton st. ch. 45 00
Southboro', Pilgrim cong. ch. m. c. 8 00
South Malden, Rev. L. H. Angier, 7 00
West Cambridge, Ortho. cong. ch. and so. 342 41
Woburn, V. V. 5 00—653 20
Norfolk co.
Dorchester, A friend, 10 00
Roxbury, Vine st. ch. m. c. 31,54; Eliot ch. m. c. 7,93; 39 47—49 47
Palestine Miss. So. E. Alden, Tr.
Braintree, South cong. ch. and so. 4 10
North Bridgewater, 1st do. 21 00
South Weymouth, Union ch. and so. 55,10; Rev. Mr. Terry's ch. and so. 60; ladies for support of Rev. Mr. Lindley's native helper James, 60; 175 10—200 20
Taunton and vic.
East Mansfield, Rev. D. D. Tappan, 5 00
Worcester co. Central Asso. W. R. Hooper, Tr
(Of wh. fr. Athol, Evan. ch. m. c. 20; Barre, C. S. Bassett, 10; Northboro', Rev. W. Fay, D. D., 25; Worcester, S. P. 1; Samuel Pierce, 3;) 459 00
Worcester co. North Aux. So. C. Sanderson, Tr.
South Royalston, Cong. ch. and so. 14 50
Worcester co. South Conf. of chs. W. C. Capron, Tr.
Upton, 1st cong. ch. and so. 25 00
Uxbridge, A friend, 10 00—35 00

2,757 80

Chelsea, Broadway ch. and so. m. c. 13,46; Winnisimmet ch. and so. m. c. 25,14; 38 60
North Chelsea, Trin. cong. ch. m. c. 4 10
Unknown, 50 00—92 70

2,850 50

Legacies.—Southwick, Rebecca Bingham, by L. Warriner, 24 00

2,874 50

RHODE ISLAND.

Kingston, Mrs. William French, 2 00
Providence, 10 00—12 00

CONNECTICUT.

Fairfield co. East Aux. So.
Danbury, Cong. ch. 67 88
Stratford, do. 78; m. c. 72; to cons. PHEBE BLAKEMAN an H. M.; G. Loomis, 4; 154 00—221 88
Fairfield co. West Aux. So. C. Marvin, Tr.
South Norwalk, A friend, 5 00
Hartford co. Aux. So. A. G. Hammond, Tr.
Broad Brook, Cong. ch. and so. 7 00
Hartford, E. R. Beadle, 10; North ch. a friend, 4; 14 00
Suffield, 1st cong. ch. 41,62; m. c. 26,99; 68 61—89 61
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MEMORIAL VOLUME.

A Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions. 462 pages 8vo. $1.00.

The work was prepared mainly by the Senior Secretary, Dr. ANDERSON, who has been thirty-eight years connected with the Correspondence; and contains an account of the Jubilee Meeting, Dr. Hopkins's Historical Discourse (not before published), and twenty four chapters on the Board and its Missions. Under the head of the Board, are discussed its origin, its difficulties in obtaining a charter, its constitution, membership, ecclesiastical relations, founders, meetings, committee, correspondence, finances, agencies, relations to government, and deceased secretaries; and under that of the Missions, the constitution, origin, development and success, the missionaries, churches, schools, preaching, printing, and deputations. The closing chapters relate to the literature of the Board and of its Missions, and to the field and work at the close of the half century. There is also, an Appendix, containing, among other useful matters for reference, a list of the missionaries from the beginning, and a general statement of the publications in connection with the enterprise, at home and abroad; and an Index, which adds largely to its value.

It is believed that this Volume will be found valuable both for present perusal and future reference. It is owned by the Board, but is published through N. BROUGHTON, Jr., Depositary of the American Tract Society, 28 Cornhill, Boston, to whom, or to J. W. BRINKERHOFF, 13 Bible House, Astor Place, New York City, orders should be addressed. The first edition of a thousand was exhausted within a week, and a fourth edition is about going to press. The work is commended to the attention of the friends of missions.

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Missionary Herald.

VOL. LVII. DECEMBER, 1861. No. 12.

CONTAINING THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions;

WITH A VIEW OF OTHER BENEVOLENT OPERATIONS.

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